

The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, No. 5

FEBRUARY, 1926

The Doctor Fetish

How to Lay Up Treasures in Heaven

Protestant Week-Day Religious Schools

A Complicated Case of Restitution

Qualifications for the Priesthood

The Office and Duty of Sponsors

Liturgical Notes—Roman Documents

Answers to Questions

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The Homiletic and Pastoral Review

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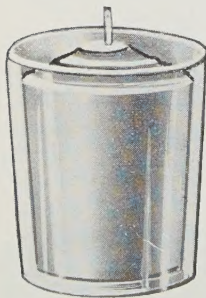
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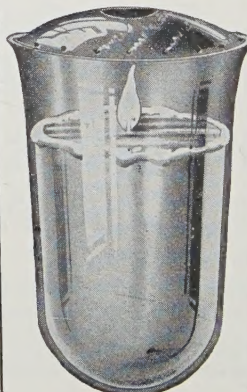


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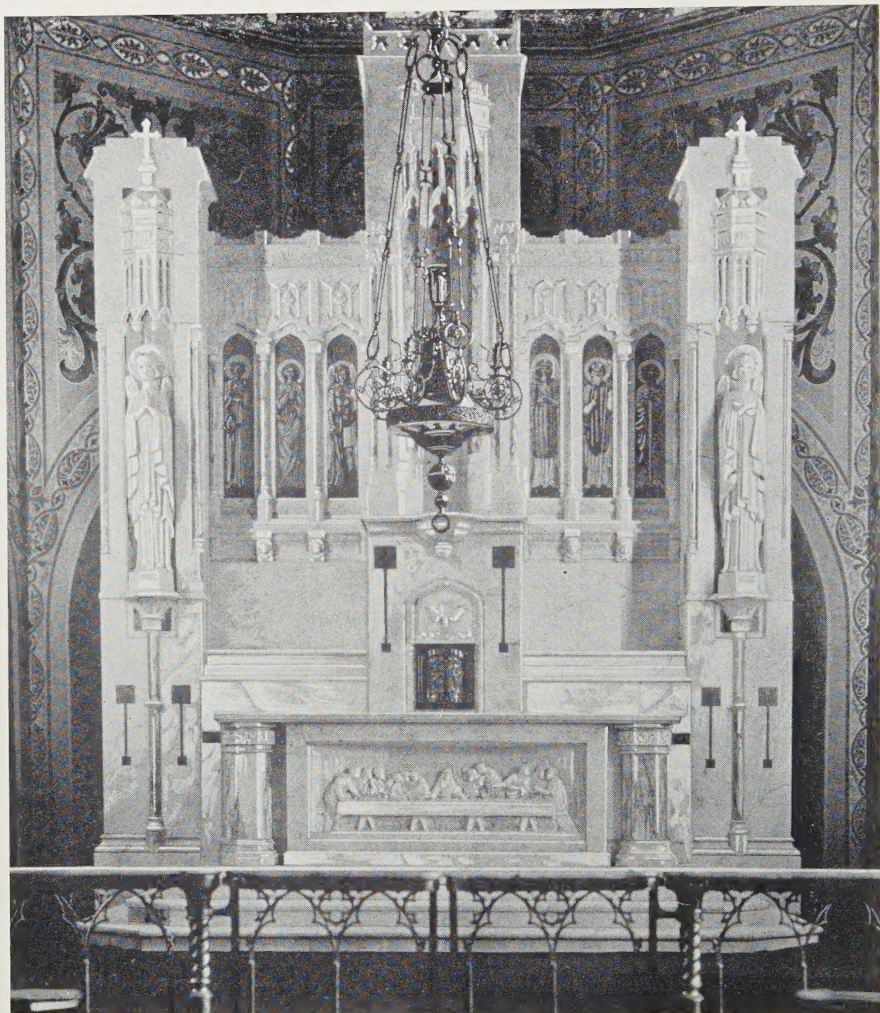
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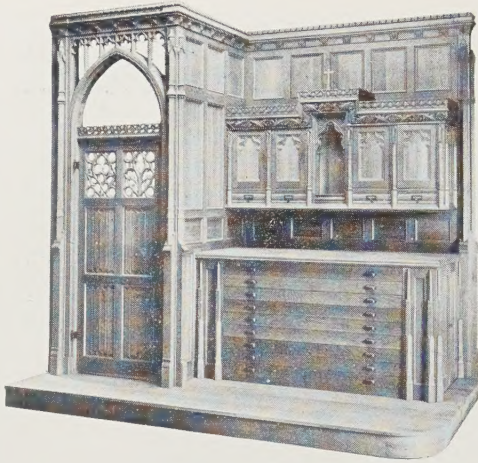
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The Homiletic and Pastoral Review

Vol. XXVI

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PASTORALIA

Qualifications for the Priesthood

The priest who looks for human consolations in the discharge of the duties connected with the holy ministry is leaning on a slender staff that is likely to snap at the critical moment. Disillusionment is bound to come to him who has embraced the priestly state for any but supernatural motives, for these alone will be able to brace him when trials fall thick upon him as leaves in autumn. Of course, considered even on the low level of worldly expediency, the priesthood has its attractions and rewards, but they are insufficient to compensate in an adequate manner for the burdens it imposes and the labors it requires. What may be called the external glamor of the priesthood, wears off rather fast. At all events, it will not survive the routine work of the long and weary years, and will crack speedily under the numerous disappointments which no priest can hope to escape. It is a thin veneer which cannot stand much rough usage, and which peels off when it is subjected to the rude handling which life is wont to give. Something more solid and substantial is needed to withstand the setbacks and unpleasant shocks with which the priest not unfrequently meets in the course of his life. Many rough corners have to be turned in the priestly career, and they can be negotiated safely only if the priestly morale is of sturdy texture and sterling quality. That morale can have but one source: the unfaltering conviction that the priesthood is a state to which we have been called by Divine Providence, and for which God Himself has fully and abundantly equipped us. The consciousness that there is no such a thing as a special vocation, and that we have made this tremendous choice of our own accord, will have a crushing effect when difficulties confront us and the human props on which we

relied are swept away from under us. It is then that the iron enters into the soul of the priest, and that he begins to perform his duties in a listless fashion without a joyous response of his heart and with nothing but a dull resignation. The idea of a special divine call to the priesthood is invaluable; it is to the priest what the beat of the drum and the strain of martial music are to the soldier when weariness creeps over his frame and he almost faints on the march. No service is rendered to the priesthood, and none to the priest, by denying the existence of a priestly vocation. The priesthood is not exalted by such a denial, and the priest is deprived of a source of inspiration.¹

SLAVE OR BONDSMAN OF CHRIST

Some years ago an unfortunate priest, into whose soul the cancer of discontent had gnawed deeply, wrote a villainous pamphlet bearing the ominous title, "The Slavery of the Catholic Priest."² In this booklet the disgruntled author drags into the dust the ideals of the priesthood, and speaks of the life of the priest as an unbearable slavery. The obedience which the priest owes his legitimate superior is, in his eyes, nothing but a vile servitude destructive of all the nobler qualities of true manhood. The daily recitation of the Breviary he disparagingly refers to as the monotonous, soul-killing work of a treadmill. Obligatory celibacy he considers a galling yoke, and the life of a large percentage of the clergy he describes as most unhappy. He calls upon his fellow-priests to revolt against what he styles the tyranny of the hierarchy, and warns young men against entering a state of life in which they forfeit every vestige

¹ Such is the opinion of Father J. Salsmans, S.J.: "Nous trouvons au contraire qu'il vaut bien la peine d'insister sur la vocation intérieure, précisément parce que les expressions trop exclusives de M. Lahitton ont contribué, bien malgré lui sans doute, à diminuer chez certains prêtres l'estime de leur saint état. Oubliant que, privilégiés de Dieu, ils avaient été l'objet de faveurs divines toutes spéciales, ils allaient jusqu'à dire: Il n'y a plus de vocation; on devient prêtre comme on devient avocat, marchand ou soldat. On devine les conséquences de cette persuasion pour la vie intérieure et la perfection sacerdotale" ("Pour la vocation intérieure," in *Nouvelle Revue Théologique*, January, 1922). It is the point of view that matters, and that makes all the difference in the world between a profession and a vocation.

² Franz Mertens, "Die Sklaverei des katholischen Geistlichen." The misguided man urges priests to assert their rights, to present their fancied grievances in a vigorous manner, and, if redress does not come, to resort to a strike. What a conception of the priesthood is that! But it is the logical outcome of a view that sees in the priesthood only a profession. Now, if we reject the idea of a divine vocation, we may be gradually led to adopt this low view of the priesthood.

of liberty and surrender all human rights. Patently, we are here in the presence of a soul that is completely out of tune with the ideals of the priesthood and out of sympathy with its spirit. The vision of this man is utterly distorted. He has rendered himself incapable of understanding the meaning of the priesthood and of appreciating its exalted dignity. In astonishment we ask ourselves: what has brought the man to this sad pass, and what has so fatally distorted his vision? There seems to be but one answer, and it is this: he has looked for the wrong thing in the priesthood, and, not finding what he sought, disappointment has poisoned his soul. He embraced the priesthood as a profession, and as a profession the priesthood is indeed disappointing. Unless one looks upon the priesthood as a vocation in the highest sense of the term, an unfavorable reaction will sooner or later set in.³

This ugly libel on the priesthood was ably answered by a brother-priest who had not lost his pristine fervor, and who dearly loved the labors of his holy calling. The writer met the defamer of the priesthood on his own grounds. Truly, he argued, the priest is a slave, but a slave of Christ.⁴ He has taken upon himself a yoke, but it is the yoke of Christ, not galling but sweet. Yes, he has surrendered his freedom, and become a bondsman of Christ. He has followed the example of the Apostle of the Gentiles, who joyously exclaims: "For whereas I was free as to all, I made myself the servant of all, that I might gain the more."⁵ Yes, the priest is a servant, a slave, a prisoner; he is in chains, but he glories in these things, because he is not a servant of man, but a servant of God. He wears himself out in his servitude and looks for no visible reward. He does not seek ecclesiastical promotion for his faithful service, for he is well aware that, even if he has accomplished much, he still is only an unprofitable servant.⁶ And, though humanly he

³ It is, as Canon James Keatinge well says, a matter of viewpoint. "There are two ways in which we can fulfill the obligations we have taken upon ourselves in seeking and accepting priest's orders. We can undertake the work which lies before us as a profession or as a vocation. In each case we can fulfill our obligations honorably. The difference lies rather in our attitude towards our duties than in the amount of work done" ("The Priest. His Character and Work," New York).

⁴ Engelbert Krebs, "Der Knechtsdienst des katholischen Priesters" (Constance). Joy and gratitude pervade this reply written in vindication of the holy priesthood.

⁵ I Cor., ix. 19.

⁶ "Doth he thank that servant for doing the things which he commanded him? I think not. So you also, when you shall have done all these things that are

cannot help taking delight in the recognition he receives from his superiors, still he does not expect any expression of appreciation from them, for after all he does not work for them but for God. This is well, for to what inconvenience would the ecclesiastical superior be put if he were surrounded by a clergy always hungry for praise and eager to be commended for the services they have rendered in the vineyard of the Lord? Surely a word of encouragement is welcome and will be greatly appreciated, but it is nowise essential. The superior has more important things to do than to mete out praise and to acknowledge merit. He may take the faithful performance of duty for granted, and need not waste many words about it. He is dealing with men that will stick to their duties, even if there is no prospect of acknowledgment or recompense. So this bondage of the priest makes for freedom from those things to which men are slaves. It makes also for a wonderful efficiency in the administration of the Church. That is one of the reasons why such great things can be achieved in the Church, since the question of reward is of such little importance. All that is implied in the idea of vocation.

One who is thoroughly imbued with this idea can hardly avoid being impatient when he hears a brother in the ministry complain that the superior apparently takes no notice at all of his efforts, and has no word of congratulation to offer for the success to which he has attained. He is inclined to say: "My dear friend, are you not called by God to do this work? The only thing that matters, then, is that God knows about you."

It is only a question of attitude, of point of view. But this point of view creates a fundamental difference. It will make us look upon the priesthood either as slavery or as bondage in Christ. Servitude of Christ is true freedom, but servitude of men is real slavery.

PRUDENCE AND MODERATION

Modern psychology has brought home to us very vividly the

commanded you, say: We are unprofitable servants; we have done that which we ought to do" (Luke, xvii. 9-10). It is strange how St. Paul insists on this idea of servitude. Again and again it recurs in his writings. Evidently he had no delusions in this matter. Viewed with worldly eyes, the priesthood is an exacting servitude with but scant compensation. Approached in this spirit, it will cruelly disappoint. But St. Paul looked upon his mission as coming from God, and this outlook upon his work changed everything. It will have the same effect in the case of every priest.

subtle power that lies in suggestion. This power is the more dangerous in our days because the modern mind is so extremely suggestible. It happens quite frequently that one regards the ideas that have been cleverly suggested to one as one's very own. This shows that great caution must be exercised wherever suggestion is used, lest a man be influenced against his better judgment. Consequently, in fomenting and fostering vocations we must be very much on our guard to avoid anything that looks like improper suggestion, for it would produce a fatal reaction when the subject that has been the victim of such illegitimate influence discovers the fact. In entering upon the priesthood, the candidate should be sure that he is taking the momentous step on the strength of his own judgment. It is not difficult to persuade a young man of mild temperament and less pronounced individuality to offer himself as a candidate for the sacred ministry. But such persuasion is not lawful; it is fair to neither the individual concerned nor the Church.⁷

Perhaps the worst of all is to frighten a young man into the priesthood by depicting to him the awful consequences of his refusal to obey the call of God. Imprudent zeal occasionally resorts to this dangerous expedient. Much harm can be done in this manner. There are young men who upon maturer consideration would revoke their first decision and refrain from presenting themselves for holy orders, but who dare not carry out this resolve, because they have been led to think that God in such an eventuality would curtail

⁷ "Parents need to be carefully instructed on the question of vocation. They occasionally hold very erroneous views on this matter—views which may involve serious consequences. Some are worldly-minded, and, instead of encouraging, they discountenance and repress any inclination on the part of a child to become a servant of the Most High. On the one hand, they unduly exaggerate the difficulties and dangers of the sacred calling, and on the other hand they paint in glowing colors the advantages of a secular life. To such parents the American Bishops address a solemn appeal: 'We implore you not to frustrate the designs of God upon your children. When you perceive in them a growing desire to give themselves to the service of the altar, do not stand in the way, do not turn them aside from the highest privilege that Heaven bestows on man.' Some parents go to the opposite extreme, and, with even greater recklessness, endeavor to press one or other of their boys into the Holy of Holies. Their motive may be good, or it may be altogether human. In any case, the true nature of a vocation should be made clear to them, and they should be warned of the sad consequences of forcing a young fellow into the Church who does not possess the qualities that indicate a special call from God" (Thomas O'Donnell, C.M., "The Priest of Today," New York). The right intention is paramount, but this intention must have been born of the aspirant's own mind and will. Fathers A. Vermeersch, S.J., and J. Creusen, S.J., rightly emphasize this point: "Sinceram autem intentionem conceptam intelligimus *ultronea* voluntate ("Epitome Juris Canonici," Malines).

His graces and abandon them to their own efforts. Such an idea is unworthy of God. It attributes to Him a pettish vindictiveness which is entirely alien to the divine magnanimity. Besides, we must remember that the vocation rarely is so evident that prudent doubts in its regard may not be legitimately entertained. As long as any such doubts exist, there can be no question of imposing entrance into the priestly state as a duty which may not be evaded without incurring severe divine displeasure. An overzealous spiritual director, who leaves this fact out of account, can expose a young man to terrible mental agony and give occasion to tormenting internal conflicts.

I think we may go further and assert that, even if the vocation is quite manifest, the individual remains free to follow it or not. The vocation is more like an invitation than an absolute command. Considering what the priesthood implies, we cannot conceive that God would impose it on anyone with absolute necessity. After all, God wants servants that will serve Him spontaneously, freely and generously, and such service cannot be exacted by an imperative obligation. Then, the priest is in special sense the friend of Christ, but friendship cannot be compelled. Accordingly, the vocation does not take away moral liberty.⁸

REQUIREMENTS FOR THE ASPIRANT TO THE PRIESTHOOD

If aptitude is one of the chief signs of a priestly vocation, it must receive particular attention and be subjected to a severe test. It would be only a waste of time to bring unpromising material to the seminary, where sooner or later it would have to be rejected. The seminary course is, it is true, a selective process intended to weed out what is unfit; still, even prior to entrance to the seminary, a careful selection should be made. In this preliminary elimination of improper material, the parish clergy, the parents and the teacher play the chief parts. There is no sense in starting on the career for

⁸ "Actio moderatorum spiritus debet, in hac re, esse non solum constans sed etiam prudens, ne sacerdos umquam postea vocationem sibi obtrusam fuisse fingere possit; ac sedulo cavendum est ne vindicta divina formidanda exhibeatur iuvenibus quibus Deus plerumque liberam optionem status esse sinit" (Vermeersch-Creusen, *op. cit.*). Fear is a motive that should be sparingly used, and it certainly would be poor policy to use it to compel the unwilling to enter the sanctuary.

the priesthood one who offers no reasonable prospects that he will reach the final goal.

As a rule, neither the pastor nor the teacher is too exacting. They are quite willing to give any fairly decent and industrious boy a chance. Parents, if anything, are rather inclined to be indulgent to their offspring and to give them full credit for the good qualities they possess. A warning against exaggerating the ideals of the priesthood so that they become insurmountable barriers has, I think, but slight foundation in fact. I have great faith in the judgment of a good mother. If she sadly tells me that her boy—much as she would love him to become a priest—gives no evidence of a sacerdotal vocation, I am prone to think that she knows what she is talking about. Of course, she may have taken natural buoyancy, a carefree disposition, lightheartedness and youthful mischievousness for worldliness incompatible with the spirit of the priesthood. Withal, such a case is isolated.

The candidate for the seminary need not be a saint. If there is anything of sterling worth in him, the seminary training will bring it out. All he is expected to be is a wholesome boy with some positive qualities indicative of the priestly vocation. The aspirant to the priesthood should at least be possessed of average mental ability. If he falls below that line, he will not profit much by the seminary course, and cannot hope to measure up to the demands of the priesthood in our day, for the priest of our age must be a man, if not of learning, at least of general culture. Lacking a fair amount of general knowledge besides the theological information which is indispensable, he would only disgrace the priesthood in the eyes of the educated. Industry can eke out a modest talent, but still there is a minimum of intellectual endowment upon which Canon Law itself insists.⁹

Moral fitness is, if possible, of even greater importance. It must be of a positive nature, and embody character traits and disposi-

⁹ "Although the very highest mental gifts may find abundant scope in the study of philosophy and theology, yet the Church is often satisfied with a good average ability" (Rev. Philip E. Hallett, "Vocations to the Secular Priesthood," in *The Tablet*, August 29, 1925). "Ceux-ci, qu'on appelle des esprits bornés doivent être éliminés du Séminaire; c'est l'injonction explicite du droit canonique: 'E Seminario dimittantur, qui in studiis adeo parum proficiant ut spes non affulgeat eos sufficientem doctrinam fore assecuturos'" (Alphonse Mulders, "La Vocation au Sacerdoce").

tions that may be molded into the virtues that should adorn the priest. These virtues need not be present in their finished state, but they must be adumbrated. The development of our character and personality is predetermined by original dispositions which we must accept. We cannot completely transform ourselves. That is a significant fact, and must be taken into account when the requirements for the aspirant to the priesthood are set forth. Hence, if the priestly virtues are not in some way foreshadowed in the moral make-up of the young aspirant, he will toil in vain to acquire them. In that case, he is undertaking an Herculean task, and the enterprise will prove abortive. The moral fitness looked for in the boy is not one of finished development, but only of germinal disposition.¹⁰

One of the first things we should look for is a certain tractability, an amenability to discipline. Where this is lacking, the seminary is confronting a hopeless task. It can do nothing with a boy who is naturally antagonistic to discipline, since such an attitude frustrates the very means by which the seminary obtains its results. Adaptability to others is equally fundamental. Community life requires that there be among the members of the house a mutual adjustment, without which friction would become intolerable. The process of adjustment has also great educational value. It is of supreme importance in the formation of character.

The sanguine temperament is preferable to the melancholy, though the latter constitutes no impediment unless it shows a morbid quality. Weakness on the part of the will must be viewed with great suspicion, because the will is the indispensable instrument of self-discipline. Cheerfulness is desirable, but generosity and unselfishness are essential.¹¹ In every respect, the applicant for entrance into

¹⁰ "As to this, in a younger boy whose life is but commencing we must be guided by disposition and character, so far as we can estimate their present state and probable development, rather than by actual achievement" (Hallett, *loc. cit.*). Upon such a foundation the edifice of priestly virtue can be safely erected. Well does Father M. T. Lelen write: "There is the long and austere preparation in the solitude of the seminary, a solitude which is full of God and full of God's grace. There is the drilling in the exercise of sacerdotal virtues, to which one inures oneself as one gets inured to anything that is hard and painful. There are the varied trials, the careful examinations through vigilant directors—all that transforms a soul, and makes it resplendent as the stars in the sky" ("False Ideas of Priestly Vocation," in *The Acolyte*, September 12, 1925).

¹¹ The summary which Father Hallett gives is very instructive: "The first quality I should look for in a boy would be perseverance and grit. He must be one who will carry on in spite of difficulties, one who will be strong enough to keep to what he knows to be right even in the midst of bad example. Then I think cheerfulness would come next. . . . A sense of humor will keep a

the seminary ought to be a good boy, but he need not be a goody-goody boy. Nor need he be by any means have been the favorite of the teacher or the model of the class. That sum of qualities which we designate as natural goodness, and which we look for in every earnest boy of normal mental caliber and decent family antecedents, surely should not be wanting in a young lad who aspires to the holiest calling.¹²

man from taking himself too seriously and will get him over many difficulties. Then unselfishness is an absolute necessity. . . . Beyond these qualities—to some extent natural—there must be conscientiousness and a piety suitable to the boy's years" (*loc. cit.*). No one will call these demands extreme; still, taken altogether, they represent quite a respectable moral equipment that is far from being the common inheritance of every boy.

¹² "Aussi, la plupart des vertus que St. Paul réclame chez ceux qu'il est permis de choisir pour le saint ministère, sont des vertus naturelles qui se ramènent à la tempérance, à l'urbanité, à la prudence etc.: *sobrium, ornatum, prudentem*, et qu'on pourrait nommer d'un coup: l'honnêteté naturelle" (Dr. Mulders, *loc. cit.*). Meanwhile a Congress to devise means for the recruitment of priests has been held in Paris. As soon as the reports of the sessions are available, we will revert to this important question and supplement the above remarks. There is good ground for believing that the question of the priestly vocation has been thoroughly ventilated, and that a definitive and universally acceptable formula for it has been found.

CHARLES BRUEHL, D.D.

THE OFFICE AND DUTY OF SPONSORS

By MSGR. JOHN WEBSTER MELODY

The history of social and religious institutions uncovers the fact that, while these institutions may persist in outward form and feature, the original aim and purpose of many of them may become quite forgotten. Against this forgetfulness, when it is a question of any original usage touching the administration of the Sacraments, the Church, as we should expect, is on watchful guard. We have an example of this vigilance in the recent legislation regarding individual sponsors for those receiving Confirmation. But this is not the first instance of such reformatory action. In 1823 the Sacred Congregation of the Council decreed that the custom of one man standing as sponsor for the males and one woman for the females to be confirmed was disapproved of, though tolerated in any case judged by the bishop to be of necessity (*Sacr. Cong. Conc.*, 14 June, 12 July, 1823). On June 16, 1884, the Holy Office declared that a sponsor could not stand for more than two candidates for Confirmation except in case of necessity. And the Second Plenary Council of Baltimore enacted that there should be a sponsor for each individual candidate for Confirmation, or at least two godfathers for the boys and two godmothers for the girls. The relaxation here allowed by the Council was warranted no doubt by the pressure of practical necessity. It was only a short time, however, as we know, when only one godfather for all the boys and one godmother for all the girls were looked upon as sufficient.

It would be false, of course, to say that the custom of sponsoring those being baptized or confirmed has become but a mere institutional relic. Nevertheless, it cannot be denied that the ordinary sponsor does not function according to the mind and purpose of the Church. The words of the Catechism of the Council of Trent are as true today as when they were written: "So negligently is this office treated in the Church," says this Catechism, "that its bare name alone is left, but of the sanctity contained therein men seem not even to have the least idea."

The most palpable evidence that there is, in this country at least, too small a regard for the responsibilities of this office, is seen in the

extensive ignorance of children regarding their sponsors. Among five hundred children in a parochial school of the Mid-West considerably less than a third knew the names of their respective sponsors in Baptism. A number, though not many, knew who their sponsors were, though unable to recall their names. Those ignorant of their Confirmation sponsors were much more numerous. The reason for the difference is clear. As already said, until very recently one man and one woman, whose names at the time were not formally announced, performed this rôle respectively for all the boys and girls of the Confirmation class. It was small wonder that these children should not know their sponsors, and evidently it was impossible for the latter to discharge the duties of their office, at least in the Confirmation classes of our ordinary parishes.

Canon Law tells the sponsors in Baptism that, having received a spiritual child, they should take earnest care that in the things pertaining to the formation of a Christian life the child should realize what they as sponsors promised in its name. The duty here prescribed is a large one. It is nothing else in short than to supply any neglect of the parents regarding the child's religious nurture. In this the sponsors become coadjutors to the pastor, no small part of whose work consists precisely in the saving of children from the religious neglect, culpable or otherwise, shown by parents. No general indictment can be lodged against Catholic parents on the ground of their attitude towards religious education. Every priest bears witness to the noble response they give to the summons of their church in this matter. But the proper rearing of Catholic children involves more than sending them to the right kind of school. It is a work that pastors and Sisters very often cannot accomplish for the reason that it necessitates a contact with the home life that is physically impossible to them.

We have often thought that the care and solicitude of the Church regarding the religious education of its children has been so diligent and constant that it has tended to lessen unduly the sense of responsibility in the Catholic parent. Many of these act as though they had fulfilled their whole duty in sending their children to the Catholic school. This done, their obligation, so they would persuade themselves, is fully discharged. An unmistakable evidence of this notion discovers itself at the Children's Mass on the Sundays of

the summer vacation, when the attendance of the school children falls off woefully. The idea we would here convey, avoiding details, is that in nearly every Catholic family there is always a large field for the commission given by the Church to the sponsors in Baptism.

What we should say of the family in normal conditions, applies with greater force to the family under circumstances that are out of the normal. It was a wise and beneficent ordinance of the Church to enlarge the family circle by the addition of godparents, thereby affording to the child an increased security against the misfortunes that might possibly overtake it in the loss of or desertion by one or both of its natural parents. And right here the writer should testify to the benevolent interposition of our Polish and Italian Americans, who, on the occasion of the parents' death, show as sponsors of the orphaned child the responsibility their spiritual relationship demands. Their zeal to secure aid and comfort for their dependent godchild, the Catholic charity official is proud to acclaim. The devotion of this class is due no doubt to the influence of Old-World traditions, for, where these do not find place, there is remissness and neglect. It is the experience of most of the representatives of our charitable institutions and agencies that the assistance that should be expected from sponsors of dependent children, is not forthcoming in anything like due measure.

It is not our purpose to define here the duties of sponsors in Baptism in such a rigid way as to draw the line beyond which there would be a sinful neglect of duty. Rather would we direct attention to the clear commission given them by the Church, adding to the words of Canon Law already given the charge of St. Augustine: "I must especially admonish you, men and women who have become sponsors, to know that you stood sureties before God for those whom you have been seen to receive at the sacred font."

We may gather an idea entertained by the Church of the relationship between sponsor and child from the spiritual affinity which, according to ecclesiastical law, arises between them. To discharge their duties sponsors must enter into bonds of sympathetic intimacy with the spiritual child.¹ Social workers among the young never

¹ Our English phrase God-parent indicates this impressively. In Ireland this close personal relationship is declared by the word "gossip" applied to sponsors.

tire of insisting upon this kind of union as the first condition for their benevolent influence. The aid to be rendered the dependent child by its sponsor, supposes a mutual tie no less intimate than the one social workers seek to establish with their dependents. Indeed, between the sponsor and child it can easily become so close as to be comparable to a family bond. In such a relationship sentiments might easily arise that would normally find ultimate expression in marriage. In the case of the intimate association between brother and sister, thrown together in the intimacy of home life, nature intervenes to prevent the growth of sentiments that might prompt so easily to sin. To forestall the moral damage that might result from the necessary intimacy of sponsor and child, the ban of spiritual affinity has been wisely ordained.²

Except in the case where Confirmation is administered immediately after Baptism, or for a special reason acceptable to the judgment of the minister, the sponsor in Confirmation must be other than the one in Baptism. Again we observe the effort of the Church to provide increasingly for the possible deficiency of the family society. The disintegrating influences which are more and more bearing down upon the security and solidarity of the home and family life, bear witness to the providential character of this enactment. In Confirmation as in Baptism the sponsor becomes a spiritual parent, and is summoned to exercise care regarding the child's Christian education. As we have already pointed out, the obligation is not fulfilled by simply securing the attendance of the child at a Catholic school, though in some particular cases this may be the principal and most difficult task of the sponsors. Ordinarily, however, they will find a larger measure of their duties to consist in the effort to make real and fruitful in the child's life the injunctions received in the Catholic school. The spiritual strength given in Confirmation is to find its exercise against evils encountered outside of the school. It is for a militancy that finds its battleground away from such sheltering precincts. So it is that the Catechism of the Council of Trent says: "For if they who enter the gladiatorial lists have occasion for some one by whose skill and counsel they may be taught by what thrusts and passes they may, them-

² The new Canon Law has restricted the law of the Council of Trent by eliminating the parents from the impediment of Spiritual Affinity.

selves being secure, dispatch their antagonist, how much more will the faithful require a leader and monitor, when, sheathed as it were and secure in the panoply of this Sacrament, they engage in the spiritual conflict in which eternal salvation is the proposed reward? With good reason, therefore, are sponsors to be called to assist at the administration of this Sacrament also." As a rule, the sponsors will be effectively assisted in their duties by the natural deference and regard which the impressionable child holds for any alert young man or woman thoroughly interested in its regard.

Because of this obvious experience there has grown up of late the Catholic organizations known as the Big Brothers and Big Sisters. The purpose and work of these societies cannot be appraised too highly. Nevertheless, they are doing much that should be done by sponsors. This is not to be construed as any suggestion whatever that the work of these organizations is not called for. Such work is most assuredly called for, but it should not be looked upon as lifting the responsibility from those solemnly entrusted by the Church with the special care of guiding their god-children in case of the default of parents. With organizations and equipment, the Big Brothers and Sisters are able to accomplish what would be quite impossible to the individual sponsors. Nevertheless, it is in the interest and zeal of the latter that these societies should secure their most effective aid.

From the nature of the duties they are called upon to perform, sponsors should, needless to say, be selected with discrimination. Mere friendship and amity are not permitted here to be the only determinant of choice. Canon Law declares that one undertaking this office should have the intention of discharging its duties. What these are, their gravity, and farreaching character should be explicitly and formally set forth from the pulpit. This may be done very appropriately at a time shortly preceding the administration of Confirmation, since this will be the occasion when so many listening to such an exposition will be invited to assume these responsibilities.

PRACTICAL ASCETICAL NOTES FOR PRIESTS

By the late BISHOP JOHN VAUGHAN, D.D.*

How to Lay Up Treasures for Heaven

"Lay up to yourselves treasures in heaven, where neither the rust nor the moth doth consume, and where thieves do not break through nor steal" (Matt., vi. 19).

Although man is blessed with reason, it must yet be confessed that he is the most inconsistent of beings. He believes certain truths, and at the same time acts altogether out of harmony with them. Thus, to take a very obvious example, he firmly believes that sin (even venial sin) is a more terrible evil than any earthly misfortune, and that to offend God deliberately is a greater misfortune in itself, and fraught with far more appalling consequences, than sickness, disease and even death. Yet, in spite of this, he is far more careful to avoid sickness and death than he is to keep free from venial faults.

Man's habitual attitude towards supernatural grace supplies us with another instance of his extraordinary inconsistency. He knows with absolute certainty that there is nothing whatsoever in this world that can, for one moment, be compared in sterling value with divine grace. He will admit—indeed, if he be a Catholic, and *a fortiori* a priest, he will feel *bound* to admit—that all the gold and silver in the world is as dross when compared with it, that its price is beyond computation, and that even the least particle would be worth more than a king's ransom. I say he would be bound to admit this claim, because it is the clear and unmistakable doctrine of the infallible Church of God.

So much for his belief. But does he allow this doctrine to influence his conduct? Does he so strive and struggle to increase the amount of grace in his heart that we who watch him are compelled to confess that he attaches immeasurably more importance to anything that can increase grace than to anything that can increase other goods, such as bodily health, success in business, money, repu-

* Since our last issue went to press, we have learned with deep regret of the death of Bishop Vaughan. The remaining article of this series are thus, as it were, his valedictory to the readers of THE HOMILETIC, to whose spiritual edification the eminent prelate has so greatly contributed.—*Editors.*

tation, fame, and the rest? We are bound to confess that such is not the case. His whole conduct proves that, however sincere may be his faith in this matter, his conduct contradicts it at every turn.

This is true of laymen, and alas! it is to be feared that it is largely true even of priests, who really ought to know better. The fault is all the more lamentable and distressing because Almighty God, in His infinite love and generosity, has put in our way such an immense number and such an endless variety of ways of acquiring and of storing up fresh graces. The *treasures of this world* are hard to secure; much labor and time and special opportunities are required in order to grow worldly rich. But this is not in the least true of the riches of grace. God does not put it in the power of every man to amass this world's goods, but He does put it in the power of every single human being to grow rich in what alone is of any consequence—namely, the only true and lasting riches of heaven.

In a former paper, we saw that (1) while we are in this world, and (2) act with a pure and supernatural intention,¹ and (3) are in a state of grace, every good (or at least indifferent) act may secure for us an actual increase of grace.

This is such a practical and such an important subject that we will now deal with it in some greater detail.

Let us begin by observing that this does not, of course, mean that our virtuous actions, even were they absolutely perfect, do *of themselves* confer on us a right to any supernatural reward. No; what the Church teaches is that our good actions do indeed possess this marvellous effect, but only in virtue of the fact that God, in His infinite goodness and boundless love, has bound Himself by a solemn promise, in consideration of the infinite merits of Jesus Christ, to bestow on us His most magnificent rewards, both here and hereafter, in proportion to the nature of the services which we render to Him. So, in that way, we really do acquire a *positive claim and right* to these wonderful supernatural recompenses, though it be solely on the strength (a) of God's unfailing promise, and (b) the infinite merits of Jesus Christ, our Elder Brother, and (c) because

¹ Thus, our Saviour tells us (Matt., vi. 22-23): "If thy eye be single, thy whole body shall be lightsome. But, if thy eye be evil, thy whole body shall be darksome." By the eye is commonly understood the "intention" or "aim."

He has made us His adopted children, joint heirs with Christ, and legitimate heirs of Heaven.

From this it is clearly seen that God's liberality in rewarding His faithful servants surpasses all that we could ever have hoped for, and beggars all description. We can never hope to realize the full extent of His unparalleled generosity until we get to Heaven, and are illuminated by the Light of Glory.

This fact should not merely excite within us feelings of the greatest gratitude, but it should also urge us to make every effort to correspond with the many opportunities which He provides us for adding to our merits, so that we may not lose any portion of such heavenly treasures.

No one can deny but that our ordinary daily life may be made up of an endless series of good works, and that even the most ordinary and commonplace position offers almost continual opportunities of supernatural merit.² Of course we should make the most of these opportunities, but we should not be content with these only. We must take a leaf out of the book of the worldly wise, and imitate the example of the successful trader and the prosperous merchant, and study carefully how we may increase our gains, and improve our position still further.

When we call to mind the efforts which worldings make to acquire riches of this world, when we think of their laborious days and watchful nights, and when we consider the pains and fatigues to which they cheerfully submit in order to increase their earthly gains, to obtain some enviable post or some long-desired honor, or to rise a degree or two in the social scale, our cheeks should grow scarlet with shame and self-reproach to find that we, who call ourselves Catholics, should be all the while so listless and indifferent regarding the infinitely more admirable and precious rewards of eternity.

Thus, a really zealous priest, intent on gaining a high place in the Kingdom of Heaven, will not rest content to perform, however perfectly, merely the ordinary actions peculiar to his state, such as

² "Ambulare in horto, florem olfacere, fricare barbam, vel manus ad frigus pellendum, etc., quae ordinarie fiunt *indeliberate*, non sunt actus humani, sed hominis. Si autem fiunt *deliberate*, tunc vel ponuntur juxta dictamen rationis, ideoque boni sunt" (P. C. Marc, I, § 311). The first are devoid of all merit, but the second *become meritorious*, when the conditions stated above are present.

Mass, Confession, the Divine Office, meditation, spiritual reading, and the rest; but he will be diligent and on the alert to go far beyond these necessary duties in order to add still further to his "treasures in heaven". He will multiply his good works. He will undertake many voluntary acts of piety; he will seek occasions of self-denial; he will go out of his way to practise charity towards his neighbor; he will welcome rather than try to avoid trials and humiliations, knowing that all these things are, as it were, precious coins with which he may purchase more and more merit. He will lose no chance of practising both the spiritual and the corporal works of mercy; he will be constantly making ejaculatory prayers, and frequently denying himself in little things. In short, being *intensely interested in growing spiritually rich* and being fully resolved to carry out our Lord's injunction to "lay up treasures in heaven," he not only accepts the opportunities that naturally arise, but diligently *seeks others as well*, which he is well able to do, if he be honestly enthusiastic about the things of God.

Try and picture the difference between the position of any priest after forty or fifty years of earnest endeavor and persevering effort, and the position of the same priest after forty or fifty years of carelessness and indifference. Let us suppose that a priest, in addition to what he is obliged to do, undertakes to say the Rosary every day and to practise some slight act of mortification. At the end of fifty years, he has not only said over eighteen thousand rosaries and made as many acts of mortification, but for every single one he has acquired a real increase of divine grace, the smallest particle of which surpasses in value the material contents of a thousand worlds.

And this is true of the simplest and the most commonplace actions. Let us consider such an act. Let us suppose that at the present time I hesitate to get up the instant I am called, and am slow and sluggish in rising, what an extraordinary difference it will make if in future I rise instantly at the hour fixed, make the sign of the cross, and commend myself to God and keep on saying, while I am dressing: "Sweetest Heart of Jesus, I implore that I may love Thee daily more and more" (300 days Indulgence)!

Or consider another example. I know a presbytery where there are three priests (all good men), but, in addition to what the other two do, one makes it a rule, just before retiring to bed every night,

to pay a visit of a quarter of an hour or so to our Lord in the Blessed Sacrament. After this he retires to rest, but, before composing himself to sleep, he turns again in thought to God, and says as fervently as possible: "Sweetest Jesus, I desire that every beat of my heart and every pulsation of my blood during my sleep may be an act of love, adoration, thanksgiving, and petition to Thee." These are very simple and easy things to do; yet, if persevered in during a long life, they must add greatly to the beauty and the splendor of the immortal crown which God is preparing for us in heaven.

To despise these little practices as too trivial to be troubled about, is pride; if we are in downright earnest, we shall value them at their true worth. In the course of even a few years they will have added enormously to our heavenly crown, and will have secured for us a most marked increase of eternal happiness. As Michelangelo replied to a friend, who was chiding him about the excessive care he was taking to get every hair and every eyelash of his picture perfect, so might I reply to my supposed objector: "You say all these are but trifles; true, but recollect that trifles make perfection, and that perfection is no trifle."

We must now consider more particularly and in detail what an increase of grace really means. It produces many admirable effects, but I should make this paper too long if I were to dwell upon them all, so I will confine my remarks to the four most important. Every single time that I add to my store of sanctifying grace, (1) I become holier and more pleasing in the sight of God; (2) I become a more powerful advocate, so that my prayers acquire a greater impetratory power than they possessed before; (3) I diminish the amount of just punishment awaiting me on account of past sins, and shorten the term of my detention in Purgatory or even escape it altogether; (4) lastly, and most important of all, I secure for myself a higher place in heaven and a greater degree of eternal glory.

Let us consider these four points, one by one. Firstly, I become holier because, the more sanctifying grace I have, the more do I share in the sanctity of God. By grace we are, in the words of St. Peter, "made participators in the nature of God" (II Peter, i. 4), but some souls participate more largely than others. They who possess most grace, participate most of all. They are therefore more

holy, and, on account of their greater holiness, are also more pleasing to God. But the power and influence of an advocate varies according to the degree of his favor with God. We must all have noticed the extraordinary power with God wielded by the Prophets and Patriarchs, by Abraham, Moses, and other famous servants of God. Our Blessed Lady wields more power than any other Saint of either the Old or the New Law, precisely because she is so much more "full of grace." Hence, if we wish to be able to intercede both for ourselves and for others with effect and with ever increasing efficacy, it is of the utmost importance that we should do all we can to procure a larger and larger share of grace.³ In the third place, every meritorious action we perform cancels a part at least of the temporal punishment incurred by the commission of sin. As we are all aware, every single sin, however small, is followed by its proportional punishment, and no soul can be admitted into the unveiled presence of God until such punishment has been entirely cancelled. "Thou shalt not go out from thence, till thou repay the last farthing" (Matt., v. 26). Now, this atonement *must* be made either in this life or in the next. Unless, in fact, we have been steadily and constantly paying our debt, it must be now assuming most alarming proportions. But, as we are day by day adding to our debt, so we can, through the infinite mercy of God, be constantly paying it off. By the time death summons us before the dread Judge, we may easily, if we are earnest, have wiped away every portion of it—even "the last farthing." Besides, it must never be forgotten that hereafter our punishment will be far more painful and without any merit, while here atonement may easily be made, and is at the same time most meritorious.

Time and space will allow us to speak of but one more of the many advantages of performing meritorious works, namely that, in the fourth place, they secure for us a higher place in heaven, and a greater degree of eternal glory. No one can form the slightest idea of the supernatural joys of heaven. No past experience of earthly joys, however intense, can give us the slightest inkling of even the least of them. Our eyes may have gazed on all the beauties of the world; we may have listened to the most fervid and glowing ac-

³ "Valor operis crescit cum perfectione gradu gratiæ sanctificantis ad quem operans pervenit" (Ed. Genicot, S.J., p. 45).

counts of travelers and explorers concerning the wonders they have met in foreign lands; we may even allow our imagination to run wild, indulge our fancy to the uttermost, and picture to ourselves cities of gold, rivers of silver, and streets of precious stones. But, strive as we may, we can never draw any picture that can, even in the most distant way, resemble the beauty and the glory of the heaven that God has promised us. The words of St. Paul still remain as true as ever; "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man (to conceive) what things God hath prepared for them that love Him" (I Cor., ii. 9).

This of course stands to reason, for whatever may be the sources of our present joy, and however fortunate and exceptional our experiences may have been, they could never have arisen from any but *finite* causes. All existing sources of earthly pleasure, both existing and merely possible, if put into one pan of the balance would not equal a feather's weight, as compared to the *infinite* source of supernatural pleasure, which is God Himself, if put into the other pan of the balance. "I am thy reward, exceeding great." The Saints understood these things better than we do, but even they find it difficult to express their feelings in human language. Take an instance. This is what the great St. John of the Cross writes in his Second Volume, page 52: "If the soul had but one single glimpse of the grandeur and beauty of God, it would not only desire to die once in order to behold Him, but would endure joyfully a thousand most bitter deaths to behold Him even for a moment, and, having seen Him, would suffer as many deaths *again* in order to see Him for another moment."

The extraordinary thing is that, although nothing is so precious as eternal glory, yet nothing is so easy to increase. Did we appreciate it as the enlightened Saints did, it would be impossible for us to be as apathetic as we are. St. Teresa entertained such an immense esteem for even the slightest degree of heavenly glory that she declared her readiness to remain on the earth till the end of time, and to bear all the trials and labors of this life—not, observe, in order that she might secure heaven (which no doubt she already merited), but—in order that she might deserve one single additional degree of eternal glory.

Yet we, like ignorant fools, throw away every day a hundred

opportunities of adding grace to grace, and consequently glory to glory. Let us try and remedy this, and set to work to "lay up for ourselves treasures in Heaven." Life is passing away, the years are hurrying by, and the night cometh, when no man can work, so there is no time to delay. In conclusion, I will sum up in the words of Rev. F. J. Remler, C.M.: "Each and every one of our good actions, if performed according to the conditions of merit, will infallibly be rewarded by its own corresponding increase of heavenly glory. We recite, for example, a short prayer—the work of a moment—or we endure a pain, or render a kind service to a neighbor. Here are three actions, small in themselves, but, if properly performed, each is productive of the following five rewards: (1) increase of grace; (2) remission of temporal punishment; (3) power of intercession with God; (4) a fresh supply of actual graces; and (5) finally a proportionate increase of glory in heaven. Now, if every single good work carries with it such abundant rewards, how astoundingly large and immeasurably vast must be the collective rewards of the millions upon millions of meritorious actions we can easily perform in our life time." "See therefore, brethren, how you walk circumspectly; not as unwise but as wise; redeeming the time, because the days are evil" (Ephes., v. 15).

THE DOCTOR FETISH

By W. W. WHALEN

The biggest coward in the world when it comes to a hospital operation for himself is a famous surgeon. He calmly and nonchalantly jabs his knife into every Tom, Dick and Jane, jesting about others' scars, but that cold steel chills him at sight before he ever feels a wound. All honor to the good physician. He's one of God's great gifts. But every physician isn't an angel in disguise, and his pay-as-I-enter visits aren't like those of angels—few and far between.

A very great many medical practitioners are impressed overly much with their own importance in the game of life; they never say death. They just know it all. They are the right fielder, the batter, and the umpire. Perhaps because they have studied the body so much (or so little), and the body can become very ugly—perhaps that's why they're so irreverent. Some of them act as if they had no faith in God—possibly because patients have too much faith in the doctors. While Thomas a Kempis condemned "the proud philosopher" for studying the heavens and neglecting himself, that astronomer, who had a crook in his neck from watching the stars, believed in God always, though he may not have taken heed lest he fell into the sod-holes.

The physician is too much with some of us. Money that might be put to better use, finds its easy way into the maw of the medical man. The path down to Avernus is swift, but it's a stone-crusher route compared to the dollar roll in medical circles.

An avaricious priest is a pest, particularly to himself. An avaricious doctor is a pest to everybody but himself. Avaricious doctors are more common than avaricious priests, hostile novelists to the contrary notwithstanding. One has only to consider the Harry Thaw case to see how far doctors will go for a price. The alienists slammed that luckless man into a lunatic asylum to save him from the electric chair—which he deserved, if anybody ever did. A numbskull slew an architectural genius. Then the doctors, for another price of course, rescued Mr. Thaw from the asylum. Hark back to the more recent murder of the Chicago child by the two

unspeakable young men. Do you recall what a mighty war doctors waged for those murderers? One could catch the clink of the cash-register, the shuffle of the check-book in the infallible mouthings of the medical fakirs.

If Cain had had an American alienist, he might not have "dwelt as a fugitive on the earth, at the east side of Eden." The land of Nod might never have known the original murderer.

I tried to read "Main Street"—that tale of a country doctor—but gave it up as a bad job. Then, being a typical American, I went to view the condensed form on the stage. How I admired the country doctor hero! But all country doctors aren't heroes like him. I'd vote them from my experiences petty tyrants. The king can do no wrong, but he's a poor fish in comparison with a physician. Mind, I'm not talking about all doctors.

I have in mind a fine young doctor not far from me to whom a farmer 'phoned in a call at the wee sma' hours. The physician, knowing the fearsome state of the township roads, said that his auto couldn't travel the mountain pike, so the farmer should meet him where the state road ceased. The farmer did—with a lantern, only that and nothing more! The poor young physician hiked two miles through the mud. The summons was premature; the baby didn't come for a week—and the doctor was never paid for that darkest hour call.

Many doctors are justly heralded for their charity and generosity. I recall the funeral of one such that was as largely attended by priests as if that medical man had been a bishop. Surely he had followed in the steps of the Great Healer, and was all things to all men's bodies, white or black, and particularly to the wee ones. Orphans and widows blessed the name of him who lay dead before his time, because he worked too hard, gave himself too unstintingly. He got up painfully from his deathbed of pneumonia to attend an urgent call out into the stormy night, soothed the patient, came dragging home, fell into bed, sent for his confessor, and died.

No book of heroism contains the name of this physician, but his memory is written deep in the fleshy tablets of hearts that will never forget him, and now sadly miss his ministrations. His widow found on his badly kept books thousands of dollars owing to him from all classes of patients—the Upper Ten and the Lower Five. He was

too busy to be a dun. He just rushed to a new case, forgetting that the last one hadn't remitted. Since his death the slacker patients are hearing in no mild terms from his widow. She's collecting every cent due the departed hero—busy as Martha at mailing out "You owe me's!" while the one who earned it all now sits in eternal peace, like Mary, and studies the ever-new wonders of the Sacred Heart. Woman isn't ever more pitiful than man, nor is she always so easily imposed on.

I read in a newspaper recently of a physician in Stanford, Ky., who piled up \$80,000 worth of unpaid doctor's bills in public and set fire to the heap. He said: "I couldn't bear to have people grow up knowing that the stork's account was never settled." In fact, we've all known physicians like the one in Drummond's poem:

The ould doctor had only one failin',
It stayed wid him, faith, till he died;
And that was the habit of wearin'
His derby a trifle wan side.
And twenty times daily 'twas straightened,
But try as he would for a year,
Not thinkin', he'd give it a teether
A thrifle down over wan ear.
It sat lopsided and aisy,
It troubled his kith and his kin,
But, och, 'twas the only thing crooked
About our ould Doctor McQuin.
And now that he's gone to his glory,
Excuse me a bit av a tear,
Here's twenty to wan that his halo
Is slantin' down over his ear.

But the medical saints are more than outbalanced by the medical sinners.

A country doctor collected in one month three hundred dollars from a well-to-do farmer of eighty years. He buoyed the old man along—also his wife—with the josh that he was every day in every way getting better and better, till one cold morning "when the old man woke up, he found himself dead." The shock to that aged wife, fed on false promises, was severe. I'd tried to prepare her for the impending blow, but the medicine man was one too many for me. If only parishoners listened to priests, as patients do to physicians!

That same doctor and I sat in a wind-racked mountain shack over

a man writhing in pain. The medical wiseacre diagnosed appendicitis. That vermiform operation, like charity, covers a multitude of bad guesses—just as you might yank out a good tooth to find whether it ached. The doctor started rapidly to detail how much the operation would cost. Ten for this, twenty for that, till the sum of one hundred and forty dollars was reached.

"You forget, doctor dear," I said in my best below-zero tones, "this patient hasn't worked for three years. The man of the house is that wife who cut down and split up a tree today. This man's tubercular, an ex-patient from a white plague sanatorium, who married a woman twenty years his junior, so that he'd own some quiet slave to keep his home fires burning. Nurses run into money, as do doctors. Tonight is no exception. A wife is a profitable investment for a sick fellow, particularly if she's a fool."

But the eager patient brought forth one hundred dollars—which the wife had earned—from under the mattress. By the time I was through, a certain member of my parish, who's the Vincent de Paul here, was out fifty hard-won greenbacks. If only the outlay had done the patient good, but it didn't. He now has something else wrong with him. The lone party that benefited by that too popular operation was the doctor. I'll wager a safe bet that one-half the operations for appendicitis aren't necessary. Two marks every "easy mark" American carries, one on his arm and t'other on his side—the vaccination scar and the appendix slit.

One country doctor won't attend the people unless they have him regularly, and him only. Open sesame to another doctor means closed shop on his part. You can die, and give the priest a chance to shriek: "*Libera me!*" but that doctor won't come at your agonized wish.

Not a few doctors are too ready to give their married women patients information about birth control. Souls seem to mean so little to doctors. One of our young wives was told by her physician to have no more babies, or 'twould be her end. I got a sick call to her at 4 a. m. of a Sunday—St. Patrick's day, too. She's a woman of wonderful faith. I wonder whether sometimes we messengers of God don't show a lack of faith ourselves! I fear I have, and I've often suffered remorse on that score.

Two doctors were present in that lonely mountain home. Out-

side the wind howled like a banshee, and death seemed spreading his dark cloak over that hushed little house. The suffering wife received her Viaticum—everything including the Last Blessing—then bade me a grateful good-bye, and was given ether. I forded back to my morning confessional, where my cue of penitents awaited me. A 'phone call came that I should pray and announce prayers for the woman who had just died. I did remember her in my Mass, but as a living parishioner. I had no housekeeper, and I couldn't be listening on our multi-party line, when I had anxious parties whispering at me through the screen. After the first Mass, I got another 'phone call from the same place. The dead woman had revived! She was going to name her new boy Patrick. She's had three children since. I love to hear her laugh, and always when I see her with her tribe of youngsters:

"Heads that rise by slow degrees
Like buds upon the lily spire,"

I bless God for blessing the world with such unknown and unsung heroines.

Priests are wisely forbidden to be executors of laymen's wills. I've outlined a few wills for sick parishoners at their request, but I've always taken care that I wasn't remembered in that will. Anyhow, those patients recovered, and I saw to it that a new will was drawn up by a notary public. It's a favorite indoor recreation of some country doctors to be named executors in such hasty documents. I know of an instance where a great injustice was done by one such busy practitioner. A young farmer had worked without wages for six years, living on the promise that the farm after the demise of the owner should entail to him. He was left out of the will entirely, the physician getting a generous share of the money.

We priests talk too much, but don't be led to believe that doctors aren't chatterboxes, lots of 'em. And they do so much harm. One bad guesser of a doctor told a patient that a certain Mrs. X had a cancer. The patient, a Job's comforter, broke the pleasant news to Mrs. X, and that poor woman was harassed with dread for eight years. And there wasn't a cancer at all, at all; it was just gas.

Another physician informed a devoted old-maid sister that the

ringing noises in her brother's head might drive him to suicide. The doctor nearly drove her to self-destruction with worry, while the brother got better. Another smart medical informer told a man that his wife might go insane. That almost put the husband in the madhouse.

The self-certain quack makes me feel like committing suicide—on him. I had a patient dying with tuberculosis. Her mother had fallen victim to the great white plague, also her brother, yet that physician placidly sat there, and with an *ex-cathedra* surety, declared only the patient's heart was bad, not her lungs at all. It was a pathetic case.

That girl was a good loser. She laughed when he was gone: "The old goose! I fooled him. See, when I get a temperature, my right cheek flames red, and then I rouge the left to correspond, so that I won't attract too much attention. Then the temperature dies down, and I have to rouge the other cheek." We had an X-ray taken of her chest that week. Only a stump of one lung left. She's gone to God, where physicians cease to trouble, and poor patients are at rest.

Another healthy mountaineer woman, who had never had one day's sickness in her sixty years of life, was stricken with a bad appendix. In a February blizzard, she was dragged eighteen miles to a hospital, kept there two weeks, then lugged home. The appendix trouble was never discovered. Why? She stayed home—in bed most of the time—about three months, and then was gasolined back to the hospital. She died shortly after her appendicitis operation, which came too late.

It isn't for us priests to be Paul Prys or Tom the Peepers, and interfere with physicians. I fear, if we did advise patients, our time were worse than wasted. People cultivate the medical fetish at so much per visit. They want all kinds of visits from the priest, except the block collection or the coal assessment call. We would work against a stone wall of opposition from the very sick themselves. But, while we can't always talk to our people and advise them about the medical man they should have, I do think it isn't always amiss to wallop the doctor.

A chaplain, ordained only a few months, anointed a woman dying on the operating table. A Ku Klux doctor done up in white, minus

the pillowcase, made a tittering remark about the Extreme Unction: "I've never seen a soul." The chaplain had heard from the nurse that it was the doctor's blunder that helped the woman to die young.

"Well, Doctor," he retorted, "if you don't know any more about the soul than you do about the body, you're in as bad a way spiritually as you are medicinally."

I read of a well-known priest in Brooklyn who arrested a doctor for refusing to operate on a man who didn't own the fee. I think the patient died, but I don't know what became of the physician.

I left a woman just about dead, when two miles away I encountered the doctor on another useless visit. I told him the patient was beyond all help, yet he motored the rest of the way, and charged for that call.

In a storm an S.O.S. was sent from a mountain peak to a doctor about five miles away. He was the family physician, and I know, if he wasn't paid, he never attended. He always got his. He made so much money that year with pigs that he didn't need to worry about patients. This patient was a husky girl of twenty-seven, home for a triduum visit. The farmer brother told his nibs, the medicine big chief, that he'd meet him at the junction of the good and the bad road with his own motor car. The family, it may be remarked, permitted the priest to motor all the distance through the mud, and hardly handed him a thank-you. But the doctor encouragingly 'phoned that he understood what was wrong with the girl, and would send medicine. He did for her old complaint—diabetes. But the girl was suffering from pneumonia and a very acute case of constipation. She died next day in horrible agony.

As I chanted the solemn words of her Requiem, I couldn't help feeling she went away before her time. And how her old mother misses her!

It's hard for us priests to be all things to all men, yet it's what we must be to our parishioners. Only this afternoon I got a 'phone message from a man who never comes to Mass, and hasn't paid one cent to my struggling church in five years. I converted his girl bride, whom he now drags about the farmlands by her hair. However, he won't drive her to church, and they live too far away in the mountains for that delicate woman to walk. She put him in

jail yesterday, having suffered as much from him as human nature could bear. Maybe this lesson will do him good.

But I'm forgetting the 'phone call. Here's his message, drawled in a lazy, nasal key: "Say, Father, get me out of jail, won't you? Mind, I must be out this evening. My bail is fixed at four hundred and fifty dollars. I don't want the deer hunting season to pass without a shot at a buck." My too ready tongue was flip with a mocking answer, which fortunately I checked. I pleaded—truthfully—poverty; so there he languishes in durance vile. But, just the same, I felt a glow of pleasure that the big brute turned to his pastor in his hour of need. The paradox is, some of our best parishioners gabble hypercritically and unkindly about their pastors, while the bad members sing our praises.

Priest inveigh against agents for Catholic magazines, who try to spread good literature among the laity. Some such agents are conscienceless, but by no means all. These drummers are out to get results, and they do get 'em. One such agent, a really devout old man, I found almost as good as a traveling missionary among my scattered flock. Still I must admit he took away a lot of money with him. 'Twas well lost—I'd never have got it anyhow! While there are Catholic magazine subscription abuses, I think priests yowl too loudly against the so-called agent evil. But how many priests risk their friendship with an unscrupulous doctor by calling him to time? Do you know many? I don't.

BIBLICAL STUDIES

By J. SIMON, O.S.M., S.T.B.

Gleanings in Biblical Periodicals

Technical periodicals on Scriptural studies are not to be found in every priest's list of magazines subscribed for. For the average American clerical reader the pages of these periodicals, bristling with barbarous letters, are as arid as the sands of some desert excavation—of which they seem predominantly to treat. To this is superadded the disadvantage of their generally being written in almost any language but English. Nevertheless, the articles contained in such periodicals form the foremost, even if sometimes frothy, crest of the ever-advancing wave of Scriptural study. In them will be found the coördination of the latest archeological finds with Scriptural data. There also the newest philological illumination of some obscure word or text will appear, besides the discussion of recently advanced theories, both hostile and constructive.

An occasional summarizing of the more practically interesting contributions in such periodicals might be appreciated as helping the ordinary priest to keep *au courant* with developments in Scriptural study. In this expectation there is herewith presented the substance of certain articles which have appeared in recent numbers of the two Catholic quarterlies, *Biblica* (published by the Biblical Institute at Rome) and the *Revue Biblique* (edited by the Dominican Fathers of St. Stephen's Biblical School at Jerusalem). These summaries will aim to present the thought of the authors' of the original articles. Yet this is not to imply that the summarizer agrees everywhere with the conclusions drawn.

ALLEGED MOSAIC INSCRIPTIONS ON SINAI¹

In 1904-5 Flinders Petrie discovered cave-temples of the Egyptian goddess Hathor and of the god Sapdu in the high desert region of Serabith el-Hadem, about Mount Sinai, where the ancient Egyptians had mined for copper and malachite. In the Hathor cave were found some striking carved images bearing badly weathered inscrip-

¹ "Die angeblichen mosaischen Inschriften vom Sinai," by J. B. Schaumberger, C.SS.R., in *Biblica*, March, 1925, pp. 26-49, and June, 1925, pp. 156-164.

tions in what have since been termed "Old-Sinaitic" characters, about 14-15 letters having been provisionally recognized.

Judged by the style of the statues (especially the "Squatting Man" and the sphinx), the date of the inscriptions is estimated as being somewhere between 2000-1800 (Gardiner) and 1500 B.C. (Petrie).

The article deals largely with H. Grimme's book, "Althebräische Inschriften vom Sinai" (Hagen, 1923). The latter author favors the theory that the original Semitic alphabet is to be derived from Egyptian hieroglyphic and hieratic signs.

The inscriptions themselves are very irregular and considerably damaged, so that the reading of the letters becomes largely conjectural. The sphinx with the female head is supposed to be dedicated to Hatshepsut, daughter of Thutmose I. The inscription on its right shoulder has been read as: "Beloved of Hathor, [the Lady of] the Turquoises." The "Squatter" statue bears four inscriptions: (1) "To Baalath [= Hathor]"; (2) "For the welfare of the herd"; (3) "For the growth of their pasture"; (4) "For the welfare of the foreman of the stoneworkers on [Si]nai, M?n?sh-h [Menashe?]"

Of the sepulchral inscriptions Grimme reads No. 353 as: "Woe! Buried is Joseph [son of] . . . p . . . d." No. 352 he reads as: "The thornbush is His Name." And, if Grimme's guesses are right, No. 349, the longest and most important inscription, should be read as follows:

"I [am] Hjtshpshw-hnmjmn-M[oshe]
foreman of the miners
superintendent of the temple of Ma'na [and of] Yahw [of] Sin[ai]
O Much-beloved of Ba'alath, Hjtshpshw-hjnmjnm!
Thou wast friendly, didst draw me out of the Nile
and [didst set me over] the outer-temple of M . . .
which is [on] Sin[ai]"

The word *y'or* in the fifth line, translated above as "Nile" according to common Scriptural usage, might however have the meaning of "shaft" or "drift" (in a mine), as it has in Job, xxviii. 10: "Into the rock he cleaveth shafts." With this and another reading the dedicator of the inscription would simply be thanking the queen for having delivered him from "forced service in the mine" to make him keeper of the temple.

According to Grimme, the "chief of the mines and temple" in

these divers inscriptions was one and the same man. Besides his Semitic name of Menasheh, he had also an Egyptian one of Moshe, designating him as the (adoptive) son of the queen who had "drawn him out of the Nile" and made him presiding officer of the Sinai temple. He was, moreover, identical with the Scriptural Moses, whose Semitic name, according to Judg., xviii. 30, was *Menashê*.

The queen, Hatshepsut, would formerly have been "Pharao's daughter," who, after Moses' rescue from the Nile, would have called him her son, *Ms*. This rescue would have taken place in 1515 B.C., when the girl princess made a trip into Northern Egypt with her father, Thutmosis I. The "Squatter" statue would represent Moses himself, who would have been born about 1520-1510 B.C. Coördinating his suppositions with Scriptural data, Grimme conjectures furthermore that Moses, as a favorite of Hatshepsut, upon her death would have had to flee "from the sight of Pharao" (Exod., ii. 15), Thutmosis III, not to return till after the latter's death (1447 B.C.), when he would reappear in Egypt as the emissary of the god Jahu-Sapdu (*Shaddai* of Exod., vi. 3).

Father Schaumberger calls attention to the extreme precariousness of many of Grimme's conjectures. Some of the letters of the inscriptions may be merely erosion marks on the rock. To say that Moses' Semitic name was Menasheh on the strength of Judg., xviii. 30, is also hazardous. The Masoretes expressed their doubt of that spelling of the name in the given passage by writing the *nun*—not on, but—above the line, and modern critics of the text generally follow the Vulgate reading of *Moshê*. Then too, if the fifth line mentioned above be read in the sense that the *Ms* in question was relieved from enforced service in the mines (as Völter read it), the view that the dedicator was the adopted son of a princess and the Scriptural Moses, becomes an entirely untenable hypothesis.

Whilst, therefore, the Sinai inscriptions in all probability do not refer to Moses, yet they are of great value for the history of the Semitic alphabet. Of the latter they would seem to be the earliest known exponent, to be followed by the Ahiram sarcophagus inscription (about 1300 B.C.) and the Mesa *stele* (842 B.C.). The Sinai inscriptions witness to the existence of a Semitic alphabetic system of writing at the time of Moses. The objection of Pentateuch

critics that Moses could not have known alphabetic writing, is now definitely ruled out.

"SONS OF THE PROPHETS" AND ANALOGOUS EXPRESSIONS ²

In the Books of Kings, and particularly in the Elias-Eliseus cycle, there is frequent mention of groups of men called "sons of the prophets" or simply "prophets." They are certainly not necessarily children of prophets. Neither, according to Father Oudenrijn, are they necessarily the prophets' disciples or pupils, as the "schools of the prophets" have been so generally interpreted. Rather, the expression designates the members of the prophetic caste or rank in ancient Hebrew society.

The term "son" or "sons," as used in analogous expressions in Hebrew, designates a person or persons belonging to a particular category of the human race. Thus "sons of Adam" (Eccles., iii. 21; Eccus., xl. 1; Jer., xxxii. 19) means simply "men" or mankind. "Sons of God" (*bené Elohim*; Gen., v. 2; Job, i. 6, ii. 1; Ps., xxviii. 1, lxxxviii.) points out persons as belonging by some title of nature or of grace to the category of the *Elim*, or beings of the supernatural order. In Ps., lxxi. 1, the "king's son" is evidently identical with the "king" of the same verse; and in the same Psalm, in verse 4, the "children of the poor" are none other than the "poor" themselves. In IV Kings, vi. 32, Eliseus' expression, "son of an assassin," plainly designates the King of Isreal as a murderer. In Jer., xxxv. 5, the "sons of the house of Rechab" are the whole Rechabite clan or cult.

In this connection it is interesting to note that the pseudo-Messiah who took the initiative in the Jewish insurrection of A.D. 132, and who was pointed out by the celebrated Rab Akiba as the fulfiller of Balaam's prophecy concerning the "star to rise out of Jacob" (Num., xxiv. 17), is known to tradition by two names, Χωχέβας or *Bar-Chokba* ("star" or "son of the star"). A Biblical Jew regularly calls himself, not "a son of Israel," but "a man of the sons of Israel." The Sadducees called themselves *bené Zadok*.

At least in Hebrew of the later (Aramic) period, *bené* compounds were also used to designate the members of guilds (such as "per-

² "L'Expression 'Fils des Prophètes' et ses analogies," by M. A. Vanden Oudenrijn, O.P., in *Biblica*, June, 1925, pp. 165-171.

fumers," "goldsmiths"), as in II Esd., iii. 8. This throws considerable light on the real significance of Matt., xiii. 55. There Our Lord is called "the son of the carpenter," whilst Mark, vi. 3, calls Him simply "the carpenter," avoiding the ambiguous Semitic phrase in the interests of Roman readers. The point of the Jews' argument there concerned, not His putative father's, but Our Lord's own status—that He was only a workman, not a doctor or qualified scribe.

THE AHIRAM INSCRIPTION AT GEBAL³

Gebal (Djebeil), the ancient Byblos, was a town on the Mediterranean, almost in the center of the Phœnician coast-line, opposite the Lebanon range. It was a port of call much frequented by Egyptian mariners and merchants, the former seeking the tall firs of Lebanon for masts and timbers for their ships, and the latter fine woods and resins from the same source. There was very early an Egyptian commercial office near the anchorage. Hathor herself, the great Egyptian goddess, in the Middle Empire texts bore also the title of "Lady of Byblos."

Guided by these considerations, P. Monet, under the auspices of the French High Commission in Syria, began in October, 1921, a series of annual excavations on the site of the ancient city. The finding of an acropolis, a royal mausoleum, and a temple with their usual appurtenances, rewarded his efforts. Besides the vases, pots of foundation offerings, jewelry, and a harp inscribed with hieroglyphics, perhaps the most interesting find was the great stone sarcophagus in one of the funerary caves. It is beautifully carved with the usual Egyptian offering scenes, and has a frieze of mourning women near the top. Most important of all, the thick stone lid of the sarcophagus bears, neatly carved about its rim, an inscription in Phœnician letters, with only two or three characters damaged. The writing, whilst archaic, has been handled with easy facility by the graver, thus bespeaking familiarity with its management. The words are generally separated by vertical lines. The following is the content of the inscription:

"This sarcophagus made Ithoba'al, son of Ahiham King of Gebal—for Ahiham his father as his dwelling for eternity.

³ "Les Fouilles de Byblos," by L. H. Vincent, O.P., in *Revue Biblique*, April, 1925, pp. 161-193.

"And if a king amongst kings or a governor amongst governors come to set a camp before Gebal and discover this sarcophagus, let the sceptre of his justice be broken, let the throne of his royal power be overturned, and let peace hover over Gebal! As for him who should efface this inscription, let his offspring be destroyed!"

Whilst in this apparently banal inscription many hints are given of the ideas in Phenician minds of its time, it is its age which is most important. For, it belongs to the first quarter, if not to the beginning of the 13th century B.C. The mausoleum itself is contemporaneous with Rameses II.

"If, at the opening of the 13th century B.C., Phenician writing had already attained the fixedness and ease of form which the Ahiram inscription witnesses to, and if the evolution along these lines are so slight from the 13th century to the 9th (cfr. the Canaanite Mesa inscription), it is true that an evolution tracing back these almost perfect alphabetic signs to the first intuitions of the genius who created them, must presuppose a duration of many more centuries. . . . Whatever date be preferred for the activity of Moses, it must fall somewhere between the 15th and the 13th century B.C. Since the alphabet is now certain to have been in existence during that epoch, there is no longer any justification for wild speculations concerning the language and characters in which the earliest Sacred Books were written. Biblical criticism is now forever delivered from objections to the Mosaic writings based on the pretension that a system of writing proper to the language of Moses was lacking at his time; or that substantial and fatal errors crept into the text by transmission through several successive systems of writing."

THE EIGHTFOLD DENUNCIATIONS IN AMOS, I. 3, 6, ETC.⁴

The prophecy of Amos opens with a series of denunciations uttered upon divers contemporary peoples, Damascus, Gaza, Tyre, Edom, etc. Each of these denunciations is cast in a stereotyped mold. This eight-times repeated phraseology in the framework of the curses appears also in the versions, and is translated in the Vulgate as follows:

"*Super tribus sceleribus* . . . [here the name of the denounced group

⁴ "Zu Amos 1:3, 6 usw." by F. Zorell, S.J., in *Biblica*, June, 1925, pp. 171-173.

is inserted], et *super* quatuor non convertam *eum*, eo quod . . . [here the crime is inserted]."

The Douay-Challoner follows this closely but not consistently, having in Amos, i. 3, 6, 9: "For three crimes of . . . and for four I will not convert *it*"; whilst in Amos, i. 11, 13, ii. 1, 4, 6, it translates the same expression as "I will not convert *him*." The King James and Revised versions have there better: "I will not turn away the punishment thereof."

Both in the original and in the versions there is something awkward about the whole text as read at present. What is the grammatical antecedent of the Vulgate's *eum* (which exactly presents the Hebrew object-ending of the verb, *-ènnu*, the masculine singular)? If, as it is usually taken, the name of the city just mentioned is the antecedent, then in Hebrew and Latin one would expect grammatically the singular *feminine* object indication (= *èнна* and *eam*). If, as some of the newer modern versions take it, the verb be translated in a neuter sense (I will not revoke *it*), then too the Hebrew termination should be feminine. And surely in the fifth denunciation the antecedent, "children of Ammon," would demand a plural object-suffix on the verb in Hebrew or a plural object-pronoun in Latin. Yet, in this denunciation also, both the Hebrew and the Latin adhere to the masculine singular for the object indication.

For these difficulties Father Zorell proposes an ingenious solution by a change in one vowel point of the original. He suggests that the word 'L occurring just before the "three" and "four" in the opening formula (translated *super* by the Latin) be read, not as the preposition 'al (= upon, concerning), but as the masculine singular noun 'ol, meaning "yoke" (of a beast of burden). And this he would of course take in the metaphorical sense of "load of punishment due"—as in Jer., i. 14: "iugum iniquitatum mearum." With this emendation Amos, ii. 6 would be read: "A yoke [of punishment] of three crimes of Israel, and a yoke of four I shall not remit it."

TRANSLATION DIVERGENCIES IN THE SYNOPTICS⁵

Basing himself on his hypothesis that the matter which the three Synoptics have in common is derived by translation from one He-

⁵ "Les Evangiles Synoptiques" by Primo Vanutelli, in the *Revue Biblique*, Jan., 1925, pp. 32-53, and July, 1925, pp. 321-346.

brew original, Father Vanutelli puts forth some interesting conjectures to account for verbal and other minor divergencies in the Synoptics' reports of the same incident. He was led to these conclusions largely by noting the divers ways in which the ancient Greek translators, the Septuagint, Theodotion, and Symmachus, translated the same passage of their Hebrew originals. From a lengthy checking up of such Old Testament divergencies, he formulated certain laws or principles of variations, which he then applied to explain the minor divergencies of the Synoptic Gospels in the New Testament.

One of these principles is the "law of multiple interpretations," according to which the ancients attached to a given Hebrew word certain meanings unknown to present-day dictionaries. Thus, by comparing the varying translations of Dan., ii. 8, and Is., xxix. 11, xxx. 10, he concludes that of old the verb *chazah* had the meaning of not only "to see," but also "to say." Assuming that this was the verb used in the original of the Synoptic accounts, he thereby explains the following divergencies:⁶

<i>Matt., xiv. 14; Mark,</i> <i>vi. 34</i> "Coming forth He <i>saw</i> a great multitude."	<i>Luke, ix. 11</i> "Receiving them He <i>spoke</i> to them."	
<i>Matt., xii. 47</i> "Seeking to <i>speak</i> to Thee."	<i>Luke, viii. 20</i> "Desiring to <i>see</i> Thee."	
<i>Matt., xviii. 3</i> "There <i>appeared</i> to them Moses and Elias <i>talking</i> with Him."	<i>Mark, ix. 4</i> "There <i>appeared</i> to them Moses and Elias; and they were <i>talking</i> with Jesus."	<i>Luke, ix. 30</i> "Two men were <i>talking</i> with Him . . . Moses and Elias <i>appearing</i> in majesty."

Another principle assigned by Father Vanutelli as a cause for divergencies in the Synoptic Gospels is that the translators confused certain guttural and sibilant letters of their hypothetical Hebrew original. Thus he finds 34 places in the Old Testament translations where *ayin* has been interchanged for *aleph* through the careless pronunciation of a copyist's reader. In the New Testament Father Vanutelli would use this confusion to explain the divergence

⁶ Here and elsewhere the summarizer is scarcely convinced of the validity of Father Vanutelli's conjectures.

between Matt., xxiv. 40 (There shall be two in the *field*) and the parallel Luke, xviii. 34 (There shall be two in one *bed*), which latter he believes to represent the original, *b'eres*. If, instead of this, the text which the first Greek evangelist had under his eyes bore by mistake *B'RS* or *B'ç*, he might well believe that the evident mistake was in the final sibilant (instead of ' for '). Then he would naturally try to read *b'arets*, emending the final sibilant to *ts* for *s* or *ç*. Hence the first Greek evangelist would incorrectly have "in the field," where the correct Hebrew original would have had "in bed," as Luke would have read correctly.

PROTESTANT WEEK-DAY RELIGIOUS SCHOOLS

By HENRY A. EVANS

"Children are being dismissed from schools in twenty-three States that they may receive instruction in religious things," said the Rev. Walter A. Squires, director of the week-day religious instruction for the Board of Christian Education of the Presbyterian Church, in Philadelphia recently. Dr. Squires furthermore observed that more than five hundred churches of his denomination are now coöperating in having pupils attend sessions for instruction in religious subjects, either during schooltime by permission of the public school authorities, or directly after the regular classes have been dismissed.

This should be a matter of considerable interest to us Catholics. The existence of such schools furnishes an answer that rends and tears like a broken saw the stale sciolism of those persons—Catholics as well as non-Catholics—who proclaim that our Catholic children need no more religious training than that received in church and Sunday-school. "If they're interested when they grow up, they can easily learn all those dogmas" (everything is a "dogma"!), is the oft-repeated statement of the very ones whose own views of matters religious are quite nebulous. On the other hand, these schools are a declaration that Protestantism, instead of being moribund, is joyfully looking forward to a Second Spring; that it prefers to postpone arrangements for its obsequies.

Presbyterianism is not the only denomination enthused over this movement: virtually all the other bodies are also preening their wings for flights hitherto thought impossible. They see visions of reaching the entire "unchurched" people in the country. In 1920, about 50 communities were putting on a program for week-day religious education; in 1925, about 1500 communities were engaged in the work. Four States within the past three years have passed legislation legalizing the week-day movement, as regards parents being permitted to withdraw their children from regular schoolwork for religious tuition. All this represents more than the headlong vigor of sheer improvisation against falling-off church attendance:

it betokens a movement that is destined to become nation-wide. It behooves us, then, to know a little more about such schools, because they are bound to prove an attraction to our Catholic children who may be attending the public schools.

First of all, a *definite plan* of studies is followed out in most communities. One that I know of is somewhat as follows:

2nd and 3rd Grades (corresponding to the grades of their school): Instructions and compositions on material from the Bible and other sources concerning God, the Heavenly Father, and Jesus Christ, His Son;

4th and 5th Grades: Lectures and compositions on ideals of Christian living; a study of the books of the Bible, the content as well as their names;

6th and 7th Grades: The life of Christ, with correlated study of Biblical geography, religious art, hymnology, and worship;

8th Grade: The builders of Christianity—from Peter and Paul to the present day (including, of course, Wesley, Calvin, Luther, et al.).

The program of the day consists of recitation, discussion, study-periods for memory work, map-work, interpretation of pictures, hymns, with practice in writing prayers.

Where the public school authorities are coöperating, the following indicates the manner in which the pupils are released for religious instruction (Wednesday being the day generally set apart for this work):

Group I (2nd and 3rd Grades): 3-4 P. M.

Group II (4th and 5th Grades): 1.30-2.40 P. M.

Group III (6th and 7th Grades): 9.00-10.20 A. M.

Group IV (8th Grade): 10.45 A. M.-12 noon.

Trained teachers are being used, and *paid*, to carry out these plans. For instance, in one city there are about thirty-five regular teachers (over twenty of whom are college graduates) engaged in the teaching of religion during the week. The director does little teaching himself, but, together with his two assistants, maps out the course of studies and supervises the various schools. These

three are fully compensated for their work, and have entire charge, the local ministers abstaining from internecine interference. Then there are about a dozen teachers who work and are paid for part of their time. Finally, about twenty local teachers volunteer their services for the work. These two latter groups arrange their time for teaching religion so as not to have this conflict with their regular teaching in the public schools.

The cost of the week-day schools (ordinarily amounting to only \$2.00 per year a pupil) is subscribed by the various churches interested, by some of the Sunday-schools, and by business and fraternal organizations. The churches, in which the classes are held, supply blackboards, picture screens, etc. Thus, apart from the teachers' salaries, there is practically no expense, although commonly a small sum is set aside for the extra labor of the janitor and for the heat and light used.

Have the results of the week-day schools come up to the expectations? Decidedly so. That this would be the means of reaching many of the "unchurched" parents, was no idle fancy. We priests can easily understand this, when we recall the conversions that result from time to time by reason of children of mixed marriages repeating to the non-Catholic parent prayers and catechism lessons learned in our parochial schools. Moreover, the Protestant Sunday-schools have taken on a new lease of life since the advent of the week-day schools. These Sunday-schools had reached a low estate; taught by individuals who were often mentally inadequate, it was no wonder that they deteriorated. Now, with the week-day schools piloted by skillful teachers and having clearly marked out courses showing the way, the Sunday-schools have been sailing along with unwonted smoothness.

The Protestant educators backing the week-day school movement are most enthusiastic about its future. Some at first flouted it as unnecessary. After it had passed the hobbledehoy stage, these also discovered long-buried hopes rising from their sepulchers and crystallizing about a common standard: already they see the movement marching down to posterity as the great religious crusade of the twentieth century. The problem for us at present is, what will be the effect of this "crusade" upon Catholicism?

LITURGICAL NOTES. IV

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

The Sign of the Cross

“God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified to me, and I to the world” (Gal., vi. 14). In this ardent cry of the Apostle we find the keynote of whatever has been said or done by the followers of Christ in their eagerness to glorify their crucified Master. The Cross, which was at first a symbol of shame and an instrument of torture, has become an object of honor and love. We place it high up in the air, on the summit of towers and mountain peaks; we paint it on our walls, it shines upon the brows of sceptred kings, we carry it reverently upon our breast, and our keenest wish is that we may have strength and grace to press our lips upon the instrument of salvation in that supreme moment when time ceases and eternity begins.

However, we are not concerned now with the history of the image of the Cross as we find it in countless relics of antiquity—on coins and works of art and on the mural paintings of the Catacombs. We must content ourselves with a brief survey of the history of the *sign of the cross*.

In one form or other, the sign of the cross is by far the most frequent, and also the most important, of all liturgical or ritual gestures. It may be affirmed without exaggeration that no ceremony or prayer, no administration of sacrament or sacramental, begins or ends without the sign of the cross being made. All the blessings, adjurations and exorcisms of the Church are accompanied by many signs of the cross: in fact, the sign of the cross is not only symbolical—that is, it does not merely signify grace or point to it—but it effectively conveys it. The sign of the cross is the great instrument of sanctification in the hands of the Church, just as the tree of the Cross was the instrument or tool with which the Son of God wrought our salvation and redemption.

HISTORY OF THE SIGN OF THE CROSS

The sign of the cross—that is, the action of tracing the figure of the cross upon a person or an object—is a practice which is as old

as the Church. All the monuments of antiquity bear witness to it. In the books of the New Testament and the writings of the early Fathers, the Cross is almost completely identified with Him who died thereon—the Cross and the Crucified are as it were one, and the veneration paid to the Cross goes to Jesus crucified. The Cross is the *signum Filii hominis*. No wonder that the sacred emblem should be found everywhere, and particularly that the Christian should wish to be marked with the cross, as with a seal that sets him apart and enrolls him among the followers of the Son of God, who has Himself been thus marked, sealed and designated as the true and authentic Son of the Most High: “For Him hath God the Father sealed” (John, vi. 27).

The classical proof of the antiquity and popularity of the sign of the cross is, of course, a well-known passage in a treatise of Tertullian's, written about 200: “In all our travels and movements, in all our coming in and going out, in putting on our shoes, at the bath, at the table, in lighting our candles, in lying down, in sitting down, whatever employment occupieth us, we mark our forehead with the sign of the cross.” And the most remarkable thing is that Tertullian is already able to appeal to tradition as sanctioning this and other previously enumerated religious observances: “For these and suchlike rules if thou requirest a law in the Scriptures, thou shalt find none. Tradition will be pleaded to thee as originating them, custom as confirming them, and faith as observing them” (*De Corona*, III, IV).

St. Cyril of Jerusalem, a century later, gives us a fairly complete picture of Christian life in the fourth century. Among other customs he speaks of the sign of the cross in terms almost identical with those used by Tertullian: “Let not shame prevent us from confessing our allegiance to the Crucified,” he exhorts his hearers; “let the fingers boldly trace upon the forehead the sign of the cross, as a distinguishing mark, and this on all occasions; when we eat and when we drink; on coming in and on going out; before our sleep, as we fall asleep, and on rising from sleep (*ante somnum, in dormiendo, et surgendo*), when we walk and when we are at rest” (*Cateches.*, XIII).

Theodoret affirms in his “Ecclesiastical History” that even Julian the Apostate never succeeded in entirely rooting out the habit of

signing himself with the emblem of salvation, and that he did this instinctively, and as it were unconsciously, whenever he found himself exposed to danger. The early Christians were wont to arm themselves with the symbol of Christ's victory over the prince of this world, whenever circumstances compelled them to pass before an idol or a pagan temple. Thus, we read in the Roman Martyrology, under date of January 12, that St. Saturus, passing before an idol, blew upon it, at the same time making the sign of the cross on his forehead (*signans sibi frontem*), whereupon the idol fell to the earth. For this cause the Martyr was beheaded.

From the many texts which refer to the sign of the cross (which cannot all be given here), we are led to the conclusion that, as a rule, the early Christians signed themselves with the cross upon their forehead only. Thus Prudentius, in the fourth century, assures us that Christian soldiers traced the sign of the cross on their foreheads when the bugles gave the signal to join battle:

*Hujus [Christ's] adoratis altaribus, et cruce fronti
Inscripta, cecinere tubæ . . .*

(*Advers. Symmach.*, II. 712.)

The sign of the cross was especially used in the administration of the Sacraments, particularly in Baptism and Confirmation. Here again the witness of Tertullian is most precious, since he takes us as far back as the latter half of the second century. Speaking of Baptism, the great Apologist says (*De resurrect. carnis*, VIII): "The body is washed, in order that the soul may be cleansed; the body is anointed, in order that the soul may be consecrated; *the body is signed* (marked) in order that the soul may be strengthened" (*Caro abluitur, ut anima emaculetur; caro ungitur, ut anima consecretur; caro signatur, ut et anima muniatur*).

St. Augustine (*Sermo clxxxi, de Tempore*) states with emphasis that whatsoever is done by bishops or priests is done in virtue of the efficaciousness that resides in the Cross: by the sign of the cross priests and levites are promoted to Holy Orders; in a word, all the Sacraments of the Church are administered in virtue of the sign of the cross [*universaliter omnia ecclesiastica Sacramenta in hujus (signi) virtute perficiuntur*].

In the conclusion of his 118th homily on St. John's Gospel, the

same Doctor says (cfr. Library of the Fathers, XXIX): "What is, as all know, the sign of Christ, save the Cross of Christ? which sign, unless it be applied whether to the brows of the believing, or to the very water out of which they are regenerated, or to the oil wherewith they are anointed with the chrism, or to the sacrifice whereby they are fed, none of these is duly performed (*nihil eorum rite perficitur*). Then, how shall it be said that no good is signified by that which evil men do, since the Cross of Christ, which evil men made, is the cause and symbol of all the good things which we receive in the celebration of His Sacrament, every good we get is thereby signed (*in celebratione Sacramentorum ejus bonum nobis omne signatur*)?" The last phrase of the African Doctor deserves our careful consideration. St. Augustine distinctly hints that the sign of the cross which we make so frequently in the administration of the Sacraments, is no mere symbolism; the Cross does not merely point to Christ as the source of grace, but effectively applies to our souls the graces of which the storehouse was opened for us by the instrumentality of Christ's Cross.

The faithful likewise held the belief that any object marked with the seal of the cross received thereby a holiness which clung to it ever after. If a man had been thus marked, he could no longer bear on his person any other mark or sign. Such was the conduct of a certain Maximilian who was asked to join the army by accepting the military badge: "Non accipio signaculum," was his reply, "jam habeo signum Christi Domini mei . . . non licet mihi plumbum collo portare post signum salutare Domini mei Jesu Christi, Filii Dei" (Ruinart, *Acta Mm.*).

It would appear that some Christians at any rate believed that the sign of the cross might even serve as a substitute for Baptism and open the gate of heaven to such as had died before receiving the sacrament of regeneration. One may surmise this from a most interesting inscription in quaint Latin, which was found in Gaul at a place called La Gayole. The inscription was placed on the tomb of a child, called Theodosius, who died before he was baptized. The parents eagerly desired to have him baptized, but death snatched the boy from them, and their one hope and comfort in their distress was that the august sign of the cross might procure for him admission into his heavenly inheritance. The sign of the cross had indeed

been made upon the body of the child—possibly when he was still alive, that is, during the preliminary ceremonies of Baptism. One of these preliminaries was precisely the marking of the catechumen's forehead with the sign of the cross. Maybe the child died after having been thus sealed as Christ's own. The epitaph (cfr. Leclercq in *Diction. d'archéol. chrét. et de liturgie*, III, 3142) is very quaint and of great interest, so we venture to quote it in its entirety and without correcting the spelling—the letters in parentheses being those which are missing in the slab on which the inscription is engraved:

✠ Insegnem genetum, cruces munimene septum,
 Insontem, nulla peccati sorde fucatum,
 (The) udosium parvum, quem pura mente parentes
 (Op) tabant sacro fontes baptessmate tingui
 (Im) proba mors rapuit. Set sur .uni rector olimpi
 (Pra) estabat requiem membris ubi nobele signum
 (In) fixum est cruces, Christique vocavetur eres (vocabitur hæres?).

The spectacle of so touching a trust in the virtue of the Cross makes us readily overlook the errors of spelling, and the more serious error which led these good folk to hope that the sign of the cross might make up for the lack of baptismal regeneration.

The sign of the cross made on the forehead is an implicit act of faith in all the teaching of Christ, even though the catechumen does not as yet know all the mysteries of the religion he wishes to embrace. Not being baptized, the reception of the Holy Eucharist, and even the knowledge thereof, is withheld from him: "If we shall say to a catechumen: 'Believest thou in Christ?' he answers, 'I believe,' and signs himself: already he beareth Christ's Cross on his forehead (*jam Christi crucem portat in fronte*), and is not ashamed of the Cross of his Lord. Lo! he hath believed in his name" (St. Augustine, *In St. Joan.*, xi. 3, *Library of the Fathers*, XXVI, 167).

HOW THE SIGN OF THE CROSS IS MADE

When the sign of the cross was made upon a person, it was generally on the forehead (*crucem portat in fronte*). But there are texts which show that the sign of salvation was likewise imprinted on the lips, or the heart, and even on such members of the body as were diseased or a cause of suffering. Thus, Prudentius exhorts

the Christian to see that, when he is about to retire for the night, his forehead and his heart should be duly sealed with the sign of the cross (*Cathemerinon*, VI).

St. Gregory the Great, in his *Life* of St. Benedict, relates an incident which shows the customs of the fifth and sixth century in this respect: "One night the man of God took his supper after the brethren. Now one of the Monks, the son of a nobleman, held a candle whilst Benedict ate. All at once the Monk began to think within himself: 'Who is he that I thus wait upon at supper, and hold a candle to? and who am I that I should do him any such service?' These proud thoughts did not remain hidden from the Saint, whose eyes could read even the secrets of the heart. Turning to his disciple, Benedict said: '*Signa cor tuum, frater, signa cor tuum*'" (*II Dialog.*, XX). Obviously it was here a question of signing the heart with the sign of the cross as a defence against the proud thoughts by which the brother was tempted.

It would seem that the sign of the cross was not always made immediately upon the object which was to be marked or blessed: often it was only traced in the air with the fingers, and at times with the hand extended, just as we read of our Lord: *elevatis manibus, benedixit eis*. Several incidents related in the *Dialogues* of St. Gregory the Great make it quite clear that the sign of the cross was sometimes made with one finger, sometimes with the whole hand: "A certain man who lived in that province of Valeria, called Martyrius, was a very devout servant of Almighty God. . . . Upon a certain day, the other Monks, his brethren, made a hearthcake, forgetting to make upon it the sign of the cross: for in that country they are wont to make a cross upon their loaves, thus dividing them into four parts. When the servant of God came, they told him that it was not marked, who, seeing it covered with ashes and coal . . . made the sign of the cross with his finger against the coal (*signum crucis digito contra prunas fecit*). . . . After it was baked and taken out, they found it marked with the sign of the cross, which yet not any corporal touching, but the faith of Martyrius, had imprinted" (*I Dialog.*, XI).

On the other hand, when the Monks of Vicovaro presented to St. Benedict a poisoned cup (*II Dialog.*, III), the Saint made the sign of the cross over it with his hand (*extensa manu signum crucis*

edidit), whereupon the cup was shattered as if he had thrown a stone at it (*ac si pro signo lapidem dedisset*).

It would be an easy and pleasing task to multiply instances which prove that to make or trace the sign of the cross was a most frequent gesture among Christians from the earliest times. They were wont to trace this sacred sign, not only in remembrance of Christ and His Cross, but because they believed in the inherent virtue of the sacred emblem (*per signi adventum dominici pellitur pestis adversantis inimici*).

There was little or no uniformity in the manner of making the sacred sign: "Manus pingat frontem," says St. Jerome; and of St. Paula he relates that "digitum ad os tenens, crucis signum pingebat." Our own practice of signing ourselves dates perhaps from the eighth century, and appears to have been of monastic origin. At first the cross was traced, as the Greeks still do, by touching the right shoulder before the left. The Latin usage began in the thirteenth century. It is impossible to say what words, if any, accompanied the making of the sign: even today we frequently trace the sacred sign without pronouncing the usual formula (*In nomine Patris*, etc.), as for instance at the Gospel. At Mass signs of the cross are multiplied: some forty times the sacred symbol is traced by the hand of the priest, even over the Body and Blood of the sacred Victim of our altars. However, as St. Thomas takes care to point out, "after the consecration the priest makes the sign of the cross, not for the purpose of blessing and consecrating, but only for calling to mind the virtue of the cross and the manner of Christ's suffering" (III, Q. lxxxiii, a. 5).

In the sixteenth century the sign of the cross came under the condemnation of the Reformers, together with others of the fundamental doctrines and practices of Christian antiquity. We have lived to see the wheel come round full turn, for today the number of non-Catholics who frequently make the sign of the cross—though perhaps stealthily and apologetically—is greater than the number of those who look upon it as a piece of popish superstition. Would that we should always make the sacred sign with those dispositions which Holy Church demands for our daily service of prayer and praise—*digne* (that is, with a sense of awe, realizing what the Cross means), *attente ac devote* (avoiding all appearance of hurry or care-

less nonchalant). If we make the sign of the cross in these dispositions, we shall experience its power over the enemies of our soul, even as did St. Anthony in the desert, who assures us that the devil *unico sanctissimæ crucis signo debilitatus aufugit* (*Brev. Rom.*, 17 Jan.). The sign of the cross is our armor of defence and offence against all our enemies, and Holy Church gives us the assurance:

*Ecce crucem Domini, fugite partes adversæ,
Vicit Leo de tribu Juda, Radix David.*

SOME LETTERS AND COMMENTS.—XI

By FRANCIS A. ERNEST

Though my Reverend uncle made occasional remarks about his professor-friend, especially after the receipt of a letter from him, yet I never met the professor, nor was I much interested in meeting and knowing him. These letters and other things have made me regret my indifference. I remember very well, when the house-keeper brought in the mail, how my uncle divided it into business letters and personal letters. If there was a letter from the professor, it was laid aside and opened last. I can still see him settle himself in the old morris-chair (the only comfortable chair in the house), light one of his best imported gift cigars (which he kept for special occasions), and become oblivious of my presence and turn a deaf ear to me if I presumed to speak to him at that time. On one such occasion, after reading the letter and musing for a considerable time in silence, he turned to me and said: "What a pity the professor was not made a bishop! What a bishop he would have made!" On another occasion my uncle told me that the professor twice declined the dignity and the burden of the episcopate. He pleaded that a bishop ought to have a physically impressive personality and presence, whilst he himself was somewhat cross-eyed and otherwise physically unprepossessing. What he lacked in physical graces, he seems to have more than made up for by spirituality and intellectual accomplishments.

The following letter has an introduction of some length, which I am omitting because it is entirely personal and of no interest to the reader. In fact, the penmanship in this passage is so atrociously bad, and several words have so completely defied my every effort to decipher them, that I gave up in despair and passed on to the next page which is quite unusually legible and seems to have been written with more than ordinary care.

* * * * *

In the following statement, my dear Mac, I am trying to summarize briefly both your findings and my comments and conclusions on the subject of vocations. In a talk with the Rector the other

day, I volunteered to make an abstract of these conclusions and to put them into a more popular form if he would have my *opus* printed for distribution among our seminarians. He accepted my offer and asked me to make it as pointed and as strong and as appealing and convincing as I could make it. He thinks that it may find its way into the hands of priests here and there, and perhaps become the means of creating a current of thought and of feeling and stir up a more active interest among them in this matter of vocations. Knowing how great the clerical *vis inertiae* is, and how hard it is and how slow a process to create new currents of thought and of feeling in things that demand so much spiritual and self-sacrificing activity, I have my misgivings as to the realization of the Rector's sanguine hopes, but the effort is worth making. There is no telling whom it may stir up and what it may do in the course of time. If we all limited our efforts to those things that promise immediate and visible results, much good would remain undone. Every effort has its certain effect on ourselves and on those for whom it is made. The effect on ourselves is immediate and measured largely by our motive; the effect on others is uncertain and cannot be seen and measured in all its extent by our human eyes. The visible effect may be very consoling and encouraging, but merely temporary. The invisible and ultimate effect, depending to a considerable extent on our motive and on the spirit in which we work, may be tremendous and is always humanly incalculable. It is quite self-evident that the good we do, as well as the evil we do, has automatic and immediate effects on ourselves. We are the better for it or the worse and weaker. We reap certain consequences from it, regardless of its larger effects which depend more on God's grace than on us, though God's grace usually follows our actions and bears some proportion or relation to our spirit and motive.

Considering that priests too often, like other people, ask the question: "What's the use of it?" it will be well to bring home to ourselves and also to the young candidates whom we are educating for the priesthood the practical import of St. Paul's statement: *Ego plantavi, Apollo rigavit, Deus autem incrementum dedit*. When we bring home to ourselves the great fact that our reward, the immediate and the ultimate reward, does not depend on the results of our activity but on our efforts and on our motive, we

shall be much less discouraged by the slowness and the invisibility and the uncertainty and the possible absence of the desired results. We must impress it and we do impress it on our seminarians that it makes no real difference to them whether their efforts result in a thousand converts or in a hundred Saints, so long as they make the efforts with the right motive and in the right manner and without let-up. The priest must get his encouragement mostly from his inner life, from his spiritual reading and his intercourse with God in meditation. Out of these sources he must renew his courage every day and after every seeming failure. Enough of this for the present.

Here is my summary: (1) In the canonical sense, a vocation is the call by a competent ecclesiastical authority to the priesthood or to the religious life. In the popular sense of the term the emphasis is put on personal attraction and emotional feeling.

(2) No one has a right to ordination or to the reception into a religious community. Vocation, therefore, is not self-determined. One may have a strong inclination and longing, and express a desire to become a priest or a religious, but he must prove his fitness to the proper authorities and accept their call or rejection as God's will.

(3) It is not necessary to feel a strong inclination, much less an irresistible attraction for the priesthood or the religious life, though such an attraction often exists and is a promising sign; but one must have the firm will to attain the end and the perfection of the state of life to be chosen. An initial indifference or even aversion will sometimes give way to a strong inclination after a more or less long period of spiritual training and living, but none must force himself against a persistent aversion to it.

(4) Much depends on the training of the vocation candidates. The right kind of school discipline and of home training and a stimulating spiritual atmosphere in the seminary mean much to the future priests. Under favorable training conditions rather unpromising material is often developed into a splendid finished product. A lax discipline in the school and a spiritually nondescript atmosphere in the seminary may spoil the best vocation material.

(5) Talents and gifts above the average are desirable, but not necessary. Character means more than intellectual talents and ac-

complishments. A spirituality that invests every side of his life means more for the priest than anything else. And it means more for the people, and is also more appreciated by them than the more showy gifts and accomplishments.

(6) The finding and the nursing and maturing of vocations is part of the business and duty of the parish priest and of those who deal with the boys and girls in their impressionable years. The priest can do much in stimulating vocations. First, by living an exemplary life himself. This will increase respect for the priesthood and make it attractive to boys. Secondly, by watching the young carefully, by studying their character and talents, and by giving them the proper encouragement. A kind word at the right time may mean much to a boy or girl. A question about their future may set them to thinking. The most talented boys are the most desirable, because the Lord's work ought to be done by the ablest—by those to whom He gave the finest intellectual equipment. Men of outstanding intellectual accomplishments will win respect for the Church and do much for it. Still, moral character and sanctity of life are even more important and effective for good. Holiness of life will more than make up for intellectual mediocrity. Holiness is the one thing that never wins a false popularity.

(7) Boys from good parental stock and from a fine religious home atmosphere most often develop a vocational fitness and inclination for the priesthood and for the religious life, but all boys, and girls too, will bear watching for signs of vocational fitness. Under proper coaching, vocations often develop in the most unlikely places.

(8) It is the priest's privilege and duty to instruct and to guide potential candidates for the priesthood and for the religious life, but he must never be guilty of partiality for any religious order or institute. He must remain generously impartial, limit himself to instruction and guidance, and never presume to determine or to force a choice. Nor must he try to influence any boys to study for the priesthood rather than for a religious teaching brotherhood. He must protect his candidates against the mistake of allowing any other but spiritual viewpoints and motives to affect and to determine their choice.

These points could be considerably condensed, but it will perhaps

be better not to do so. Elaboration might prove better than condensation. A real pamphlet might be made out of these points. I am willing to go to any trouble in order to bring home to our future priests, and possibly to some older pastors, the vocation-possibilities among their young people.

* * * * *

My dear Mac: Your letters have been rather irregular and short of late. I know that you are always busy with the temporal and spiritual affairs of your parish. Your new school building too must be a mind and time-engrossing affair. We professors do not always get enough human contacts, and, therefore, we feel the need of speaking out in some way to somebody, but you get so tired of these contacts that you want to go apart alone and refresh your spirit with reading and prayer. Perhaps not all parish priests feel as you do. Some of them become so secularized by their routine work and material cares that they lose the taste and capacity for spiritual self-renewal. This is a real danger especially for the younger men, but no priest, regardless of his age, is quite immune from this danger. Constant and intimate contacts with all kinds of people and of business have an inevitable tendency to despiritualize them and to make them mechanical in their holiest functions. If only we could protect our young men against these perverting influences! Strong spiritual training during the years of their preparation must have a more or less permanent molding effect on their minds and characters. I believe that we can convince them that, without continued spiritual living and some measurable spiritual growth by means of serious spiritual reading and of real meditation and habits of interior living, there is no safety for them nor that superior happiness which is the rightful portion of the priest. If our priests are safe spiritually, our people will be safe religiously. But here is the trouble. Many of our young priests quickly become routine workers. They are fairly regular in performing their duties. They have acquired some habits of punctuality and have a feeling for the essential proprieties, but this is not enough for an interior life. The interior life needs daily nursing and renewal by spiritual reading and meditation. Here not a few of them fail. If they are reasonably regular in performing their routine duties, in the cultivation of

their own interior life they are quite irregular. Their being rather busy in spells protects them to some extent. What a pity! They are invested with a wonderful power for doing measureless good, and yet all their busy activity is often largely sterile. Whilst they should be the busiest of men, they might also be the happiest of men instead of rushing about restlessly without a definite aim and a consecrated motive, always seeking what they can never find outside of God. Yet there are priests here and there that reform whole districts, and make outsiders bow before the power and the dignity and the reforming influence of the Catholic priesthood.

Am I a dreamer, Mac? I can see your quizzical smile and hear you say: "You expect too much of poor human nature, Ernest." Yes, perhaps it is simply impossible to realize such ideals, but I may at least hope and pray and strive with my little might, and be, like Daniel of old, "a man of desires". Here is a bit of promising news. The Rector just now sent his *famulus* to tell me that he wants me "in conference". He is somewhat impatient when he wants a man. He wants him to come *stante pede*. It might be good for testing his virtue to keep him waiting a little, but this might not be so good for me. I am not his spiritual director. For me prompt obedience to such a call is good spiritual exercise. You will not mind my breaking off here and sending on what I have written for your criticism and comment. You will let me know what you think of it. Be unsparing with your criticism. You cannot hurt me by it. The more pointed the criticism, the better for the ideas that can stand it. If they cannot stand it, it is well to cut them to pieces. After my "conference" with the autocratic but otherwise excellent Rector I shall write again, if I am still in a writing mood.

* * * * *

My dear Mac: The "conference" was very private, but it has taken me eleven days to harness leisure and mood together again for writing. You could not guess in an age what the good Rector wanted of me. He was manifestly fidgety when I entered his office and more charming even than usually, though he is noted for his magnetic personality and his charming manners. However, in him all is strength. Magnetism and charm are not associated in his character with that weakness and softness that usually go with them.

He wanted to have my honest personal views on some practical points, but I rather think he wanted my coöperation with his own practical intentions. Talking it over with me beforehand would, he probably calculated and hoped, win me over to his side. Well, I have not been won over to his practical views, but he has been considerably and visibly disturbed in his preconceived notions. When practical considerations come into collision with fixed principles, too many of us sacrifice the principle to the practical. We have not faith enough in the rightness and in the sure victory of principle to walk the straight and narrow but always safe way of uncompromising fidelity to it. It would be good practical policy before making an important decision to ask ourselves—taking counsel of our conscience—whether what we want to do is right, and not merely whether it will work out practically. Compromises with principle are mostly bad, and bad practical policy too. I believe in the old policy of choosing the lesser evil only when one has to choose an evil, and not when the choice is between good and bad, between principle and compromise. And spiritual living improves and sharpens our judgment. “The spiritual man judgeth all things” (I Cor., ii. 1).

Well, by this time you are probably a bit impatient with me, and you are wondering what the fuss was about. If I were sitting before you in your cosy den, you would have interrupted my rambling long ago and pressed the point. And what did the Rector want of me? That you may understand me and my position in this matter better, let me tell you first that the Rector had asked several outsiders, very excellent men (to use a somewhat complimentary superlative) but not practical seminary men who knew seminary life and its exigencies and processes from the inside. They were seminarians one time, as all of us were, but they did not see things then as they would see them now if the responsibility of training candidates for the priesthood were placed on them. You know very well how highly I think of our Rector here, but he is like all of us—he sees his own side better than the side that is against him. Sometimes he is blind in both eyes when it comes to seeing the other side.

The Rector knows me for an inflexible theorist and upholder of safe principles. Knowing this, he made a collection of opinions from five men whom I have just called excellent. No matter how excellent they are in their own way and sphere of work, they are not

authorities in seminary education. They do not know how things that look good to them from the outside work out and become encrusted with a lot of ruinous abuses just as soon as they are put into operation. I listened to him patiently, because I knew that I had him on the hip, and that I could make him tremble and shiver in his make-believe self-assurance. He felt visibly uncomfortable, because he saw that his case was artificially propped up and could not stand on its own merits. After he had given me a statement of his case and of his supporting authorities, I looked him squarely in the eye and quoted the well-known lines from Ecclesiasticus, xxxvii. 8: "Every counsellor giveth out counsel, but there is one that is a counsellor for himself. Beware of a counsellor. And know before what need he hath: for he will devise to his own mind." The Bible then goes on to specify the men whom one should not consult about certain things. The meaning of the whole warning passage is that one should not ask advice of those whom one has a reason for suspecting of self-interest or of some bias in the matter under consideration. A counsellor should be disinterested, dispassionate, and in every way capable of giving sound and safe advice. It is useless and foolish to ask an outsider about seminary management—about as useless and foolish as "asking a woman concerning her of whom she is jealous" (Ecclus., xxxvii. 12). Competent advice is valuable in so far as it makes us reflect and possibly see the thing in question a little better or from another side. We should not ask advice in order to unload our responsibility on our counsellor, but for the sole purpose of enabling us to decide the point more intelligently. We shall have to bear the responsibility of the decision. Therefore, we must make the decision without making the unmanly excuse of having followed somebody's advice. No one else can see a thing just as we see it, because he is out and looks in, whilst we are "in" and see it accordingly and feel about it in a personal way. At any rate and in any case, though we may and should take counsel and listen to others and get their viewpoint, we cannot shift our personal responsibility to others.

I do not recall all that I said to him nor can I reproduce my identical words, but he seemed impressed by my earnestness. Then I continued to quote from Ecclus., xxxvii.: "Be continually with a holy man, whomsoever thou shalt know to observe the fear of God.

. . . And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it. The soul of a holy man discovereth sometimes true things more than seven watchmen that sit in a high place to watch. But above all these things pray to the Most High that He may direct thy way in truth."

"These words, my dear Fr. Rector, are plain and need no explanatory comments from me," I continued. "This only would I emphasize again—when you ask me or anybody for advice, you must do so honestly. You must wish to hear the truth. You must feel sure that those whom you ask are both able to give sound advice and honest and fearless enough to give it. Otherwise, you do not wish advice, but support of your own preconceived notions, or you wish to shift responsibility for a decision to others. And now I am going to give you my opinion. You may treat it as a critical corrective of your own views or you may set it aside and ignore it. You know that I am interested in our seminary work. You know that I am tremendously interested in turning out capable and spiritual-minded priests—a credit to us and a comfort to the Church. And you also know that I have been supporting your seminary policy *in toto*, and defending it against carping critics because I believe it inspired by the highest motives and to be for the best interests of us all. Yet you know that I am always an open, honest, face-to-face critic and that I always speak my mind fearlessly. Compare my advice with what you know and believe, and then decide, *solum Deum præ oculis habens*."

ANSWERS TO QUESTIONS

LANGUAGE PARISHES AND PAROCHIAL RIGHTS AND DUTIES

Question: In the November issue of THE HOMILETIC AND PASTORAL REVIEW, page 187, your answer to a question is that foreign parishes keep the status they had before the Code was promulgated. Does this mean that pastors of such parishes are not pastors *proprie dicti*? If not, they are not bound *ex iustitia* to say the Mass *pro populo*. Is there not some Decree obliging pastors of language parishes to the *Missa pro populo*?
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Answer: The Code has just those few words about the language parishes "ad constitutas (parœcias) autem quod attinet, nihil innovandum, inconsulta Apostolica Sede" (Canon 216, § 4). It seems quite certain from the context that the Code means that the language parishes already established and any other personal parishes are recognized as true parishes, though they are not in harmony with the ordinary mode of establishing parishes by designating a certain defined territory and putting a priest in charge of all Catholics within that territory. If the Code does permit these parishes to continue at all, such parishes in the dioceses in the United States must be parishes properly so-called, because the Code knows only two kinds of parishes—i. e., parishes properly so-called and quasi-parishes (the latter are parishes in vicariates and prefectures Apostolic). In the Declaration of the Committee for the Authentic Interpretation of the Code dealing with the canonical standing of parishes in the Dioceses of the United States, no mention is made of language parishes, but, as long as the Holy See permits them to continue to exist as parishes, they can be nothing else than canonical parishes, for, as we said before, quasi-parishes are to be found only in vicariates and prefectures Apostolic according to Canon 216. The Declaration of the Committee, dated September 26, 1921, was not published in the *Acta Apostolicæ Sedis*, but was communicated to the Bishops of the United States by Letter of the Apostolic Delegation, November 10, 1922.

FAST AND ABSTINENCE DAYS IN THE UNITED STATES

Question: You stated some time ago in THE HOMILETIC AND PASTORAL REVIEW that the Workingmen's indult had been renewed for ten years, by concession of the Sacred Congregation of the Council, June 3, 1915, and the indult to transfer the abstinence of Saturdays in Lent to Wednesdays, by concession of

the same Sacred Congregation for two years, January 14, 1919. Now, the ten years of the workingmen's indult expired this year and the other indult expired several years ago. Have they been renewed?

PAROCHUS.

Answer: Since these indults are not published in the official magazine of the Holy See (the *Acta Apostolica Sedis*), but communicated to the Bishops by the Apostolic Delegation, it is necessary for all pastors to consider carefully the Lenten Regulations or other communications they receive from their own bishop. There is no common public source from which one can know of these indults. Very likely both indults were renewed as soon as their terms expired, for they have existed so many years now that the habits of the people of the United States have been formed according to them, and it would be practically impossible and inadvisable to insist on a change. We have learned from a private communication that the indult to transfer the Saturday abstinence in Lent to Wednesday was renewed for five years by the Sacred Congregation of the Council, June 4, 1920. That renewal expired in 1925, and very likely a renewal has been obtained by this time, but we have seen no official report of it.

IS IT A RESERVED CASE TO HAVE OVARIOTOMY PERFORMED?

Question: A married woman deliberately went to a hospital to undergo the operation called ovariectomy explicitly for the purpose to avoid having children. A month after the operation she went to church to confess her sin. Can she receive sacramental absolution from the confessor, or is the sin reserved? If not, what penance should the confessor impose?

CONFESSARIUS.

Answer: If there is no necessity for such an operation (e. g., because of some infection which cannot be cured except by removal of the ovaries), the sin of the woman in question is an outrage, not only against her own person in violation of the fifth commandment, but also against the Sacrament of Matrimony and against the rights of her husband. The sin is not a reserved sin or a censure under the law of the Code, but the sin is of such a hideous nature that the confessor will have difficulty in establishing the proper disposition of such a woman to receive the grace of sacramental absolution. One may justly call in doubt the Catholic faith of a person who has so little regard for the sacred state of matrimony as to frustrate its principal purpose by a criminal action and make it merely a means of free and unhampered indulgence of the sexual pleasure, thereby

pervverting nature and making that to be an end which God has appointed as a means. There is no doubt that, if the husband did not participate in the sin of the wife, he has ample reason to separate from her; if both wanted the operation, they deserve to be separated forever that they may not enjoy the benefit of their crime. Whether the woman is truly sorry, or whether she is glad that she did the criminal act, the confessor will have to judge. There is a subtle distinction indicated by moral theologians that one may without sin be glad of the good effects of his sinful deed, if those effects are not bad in themselves (e. g., where a man eats a good full meal a second time on a fast day, etc.). Before God sincerity alone counts, and the absolution given by the priest who is perhaps deceived by a penitent is not ratified by God, if there actually was no sincerity. Certainly she can no longer undo the harm she has done by her sin, but let her prove by more than common zeal of a Christian life that she is sorry for having ruined for the whole course of her life the purpose of the Sacrament of Matrimony. Monthly reception of the Sacraments and some daily prayer—and, if she is in a condition to do so, alms to a children's home—would to some extent show a good will.

WEEKLY CONFESSION OF RELIGIOUS—RELIGIOUS CLERIC WITHOUT TONSURE ACTING AS MASTER OF CEREMONIES

Question: Canon 595 says: "Curent Superiores ut omnes religiosi . . . ad poenitentiae Sacramentum semel saltem in hebdomada accedant." Our declaration to the Rule and Constitutions, approved by the Holy See in 1924, repeats the above passage of the Code, and adds that the superiors have the duty to watch diligently that this precept is complied with. Has the superior the right to ask a religious whether he goes to confession, and, if he does not give a satisfactory answer, may the superior ask the confessors of the house whether such or such a religious goes regularly to confession?

May a cleric of the religious community, who is called a cleric because he is studying for the priesthood but has not yet received tonsure, act as Master of Ceremonies in a *Missa cantata* and sing the Epistle?

MAGISTER CLERICORUM.

Answer: There is no doubt that the religious superior has the right to ask his subject whether he goes to confession once a week, and, if he does not get a satisfactory answer or if he has reason to suspect that the answer is not truthful, he must have the right to inquire of the confessors of the house whether the particular individual goes to confession once a week, as the Code prescribes. If

the superior is not allowed to adopt these means of ascertaining whether his subjects comply with the law, the command of the Code to the superiors would be nugatory, for it is useless to order someone to see to the performance of a certain duty by others, unless he is permitted to use the means to ascertain whether the duty is complied with. There can be no objection to asking the confessors of the house whether a certain religious goes to confession to them, because the fact of his going to confession does not fall under the seal of confession. There may be circumstances in which the fact of going to confession oblige the confessor by natural secret, as it is called, not to reveal the fact—namely, when the penitent approached the confessor secretly at a time or under circumstances which would suggest that he would not have gone to confession unless he was in mortal sin or in a doubtful condition. As far as we know, moralists agree that the fact of going to confession is not a matter falling under the seal. In fact, the Code could not impose the obligation on the superiors to enforce the precept of weekly confession if it were against the seal of confession to inquire whether the subjects comply with this precept. The commentators on the Code seem to take it for granted that the superior has the right to inquire whether the subjects go to confession at least once a week, and many of them whom we have consulted do not discuss the question at length because the Code not only permits but commands the superiors to inquire whether the subjects go to confession every week.

A Decree of the Sacred Congregation of Rites, March 10, 1906 (*Decreta Authentica*, n. 4181), rules that a cleric should not be allowed to act as subdeacon in a Solemn High Mass, unless there is a reasonable cause, and he has received minor orders or at least the tonsure. A cleric who is employed in place of the chaplain to assist a bishop or a prelate at a Low Mass, or a priest in a *Missa cantata* (without deacon and subdeacon), should at least have the tonsure, and may be employed only when a man in sacred orders is not at hand. If he has not received the tonsure, the bishop or prelate may employ him as chaplain, but in that case the chalice is to be put on the altar before Mass, and during the Mass he shall act in the same manner as the server at a priest's Mass, except that he may assist the celebrant at the Missal, turn the pages, and hold the *palma-toria* (i. e., the candle with the handle).

A Master of Ceremonies is not employed in High Masses, but in Solemn High Masses and other solemn functions (cfr. Sacred Congregation of Rites, February 24, 1680; *Decreta Authentica*, n. 1643). The *Cæremoniale Romano-Seraphicum* states that the master of ceremonies must be at least a cleric in major orders, and that work is based on the *Cæremoniale Episcoporum* (cfr. *Cæremoniale Romano-Seraphicum*, n. 82; *Cæremoniale Episcoporum*, lib. I, cap. v, n. 3). At a *Missa cantata*, a cleric who serves the Mass is, according to the rubrics of the Missal, to chant the Epistle. The term cleric means one who has received at least the tonsure. It may be that some religious organizations have received the privilege to employ the clerics (i. e., the professed students for the priesthood), though they have not yet received the tonsure.

CANONICAL STATUS OF ASSISTANT PRIESTS—JURISDICTION OF CONFESSORS OF EXEMPT RELIGIOUS ORGANIZATIONS

Question: What is the canonical standing of a *vicarius cooperator* (assistant priest to a pastor)? According to Canon 476, § 6, unless otherwise specified, he is "ratione officii" to supply the place of the pastor "in universo parœciali ministerio." May this be interpreted in such a way as to attribute to a *vicarius cooperator* quasi-ordinary power? May he, like the pastor, hear the confessions of subjects of the parish outside the diocese?

In virtue of Canon 199, a person vested with ordinary power of jurisdiction may delegate it *ex toto vel ex parte nisi aliud expresse iure caveatur*. Is there any positive prohibition which forbids a pastor from delegating his ordinary jurisdiction to an assistant? How is "ex commissione parochi" in Canon 476, § 6, to be interpreted?

May a confessor of an exempt clerical religious organization hear one of the community, clerical or lay, when outside the diocese, with faculties received from the superior of the exempt religious organization? Is it proper to say that the jurisdiction of exempt religious is personal rather than territorial?

SUBSCRIBER.

Answer: The phrase "ratione officii" cannot be stressed to the extent of proving the ordinary jurisdiction of assistant priests, because Canon 145 states that the term "officium" is used in a general sense to denote any position created by the Church for a spiritual purpose, and in the strict sense to denote a position which entails some participation of ecclesiastical power either of orders or of jurisdiction. The context seems to show sufficiently that, in the phrase "ratione officii," the term *officium* is used in the wider sense, for, when that same Canon 476, § 6, describes the powers of the assistant's office, it states that they must be ascertained from the

diocesan statutes, from the letters of appointment of the Ordinary, and from the commission of the pastor. It is evident from these words of the Code that the common law does not attach any powers to the office of assistant priests, but that these are to be determined by special ruling of the bishop through the diocesan statutes, or in each case by the letters of appointment. Besides this, the pastor can commission the assistants. When the Holy See was asked whether assistant priests could delegate another priest to witness marriages, the answer was that Canon 476, § 6, sufficiently provides in the case (Committee, May 20, 1923; *Acta Ap. Sedis*, XVI, 115). If either the diocesan statutes, or the letter of the bishop, or the pastor have given the assistant general authority to witness all marriages in the parish, he can subdelegate.

Even if the office of the assistant were such as to confer on him ordinary jurisdiction to hear confessions, he could not delegate it, for jurisdiction may be delegated, not powers of orders, unless the law specially allows delegation of power of orders, and for confession both the power of orders and of jurisdiction are necessary. Besides, the Holy See has answered that the pastors cannot delegate other priests for the hearing of confessions, though they have ordinary power (October 16, 1919; *Acta Ap. Sedis*, XI, 476).

As to confessors of exempt religious, it is quite certain that their jurisdiction over the persons for whom they are appointed confessor is personal (not territorial), and can therefore be exercised in any diocese as long as these religious or lay persons remain subject to the jurisdiction of the superior who gave faculties to hear their confession. This was generally admitted before the Code became law, and there is no reason to hold that the Code changes the nature or extent of the jurisdiction for the hearing of confessions of exempt religious.

FACULTY TO BLESS SCAPULAR OF MOUNT CARMEL

Question: In the Ritual the form of blessing and imposition of the Scapular of Our Lady of Mount Carmel is given with other blessings which require no special faculty. Yet I am told one must obtain faculties from the Carmelite Order to enroll people, and the names must be sent either to the Carmelite Fathers or to the nearest confraternity. It seems to me that, if that were so, the Ritual would mention it.

NEO-SACERDOS.

Answer: Both the former official edition of the Roman Ritual

and the present new edition (1925) put the blessing of the scapular of our Lady of Mount Carmel among the blessings reserved to certain religious organizations, and indicate sufficiently that no priest without special faculty can bless and impose the scapular in question. The Baltimore Ritual does not mention the reservation of the blessing of the scapular, but that may have been omitted because all priests here in the United States used to get through the bishops' faculties communicated to them faculties to bless the said scapular and other religious objects. The recording of the names of the persons enrolled in the scapular should not have been omitted by the Baltimore Ritual, for it has been always demanded, and Canon 694 again repeats the obligation of recording the members received into a confraternity or ecclesiastical society or pious union. The record is sent either to the nearest monastery of the Carmelite Fathers or to a church where there has been formed a congregation of members of the said scapular.

STANISLAUS WOYWOD, O.F.M., LL.B.

CASUS MORALIS

A Complicated Case of Restitution Resulting from Adultery

By DOMINIC PRUEMMER, O.P., S.T.D.

A merchant on his death-bed confesses to an adultery committed with the wife of a rich man. A child, at present six years of age, was begotten of the sinful union. This child, considered legitimate, is reckoned as one of the three equal sharers in the prospective inheritance of its supposed father. In reply to the searching inquiries of the confessor, the merchant declares there can be no reasonable doubt that the child in question is really the fruit of adultery, and not the offspring of the legal husband. Thereupon, the confessor obliges the penitent to recompense the wronged husband as well as the two legitimate children, who would, in the ordinary course of events, be deprived of a considerable share of their inheritance. According to a fairly exact calculation, the material damage attaching to the affair is estimated at \$10,000; and, since the imminence of death precludes the possibility of the merchant's making the restitution himself, he begs the confessor to discharge the duty whilst maintaining the secrecy of the seal of confession. Almost as soon as the money has been delivered, the merchant dies. When the confessor begins his investigations, he learns that the illegitimate child has died of diphtheria just eight days previously. The confessor is nonplussed, not knowing what to do with the \$10,000.

I. Theologians are not agreed on the manner of explaining the obligation of restitution connected with adultery; but today there is general unanimity on one point, namely, that the act of adultery *as such* does not, of itself, create such an obligation. The injured party can demand satisfaction for the personal wrong that has been inflicted and for the violation of his conjugal rights; but, if no other *material damage* has followed from the act, he may not demand material compensation.

Whether the adultery has consequences (that is, has resulted in conception) can hardly be proved with certainty in most cases. Conception resulting under such circumstances could just as probably be referred to the legitimate conjugal act as to the adulterous

union. Whilst any reasonable doubt exists, the *conceptio maritalis* is to be presumed, according to the well known dictum: "Pater est quem nuptiæ demonstrant." St. Alphonsus rightly terms this opinion "communis."¹ Moreover, such an opinion gives the confessor a safe principle on which to dismiss many difficulties which otherwise attach to the accusation of adultery.

But, supposing that no reasonable doubt exists regarding the illegitimacy of the child, how is the obligation of restitution to be fulfilled? A confessor should investigate the extent of any other injurious consequences—for instance, the possible contracting of disease, considerable and unnecessary expenses to the prejudice of the innocent party, etc. Thus, for example, I can recall a case in which a man by adultery contracted a luetic disease and afterwards transmitted it to his wife, who had considerable expenses for doctors' fees, and who in consequence never again enjoyed normal health.

In cases where a married woman confesses illegitimate intercourse with *several men*, which resulted in consequent conception, there arises the still more difficult question of determining which of the adulterers is the father of the child. As long as a real doubt exists touching the paternity of the child, there cannot arise a strict obligation for any of the adulterers, since to none of them can the paternity of the child be attributed with a sufficient degree of certainty; such is the opinion of a great number of theologians. In such a case the mother alone would be held to complete reparation of all the damage; indeed, such a woman could scarcely claim any special indulgence. Some theologians, however, are of the opinion that, in the case just given, the various adulterers who fall under the shadow of a doubtful paternity, are obliged to restitution each "pro rata dubii."

That a certain amount of probability attaches to each of the opinions noted above, cannot reasonably be denied, and hence, as long as a case involves doubtful paternity, one cannot impose a strict obligation on a number of adulterers, for it is a generally accepted

¹ *Theol. Mor.*, lib. III, n. 657. Billuart (*De just.*, diss. 8, a. 11, § 6) considers the contrary opinion as "communior et probabilior," but his proofs are hardly convincing.

principle that a "damnificatio" does not entail a strict obligation of restitution, "nisi sit vere, efficaciter et formaliter injusta."²

II. In the merchant's case no reasonable doubt exists as to the paternity of the child. The merchant is, therefore, clearly obliged to make good the damage inflicted. This damage is to be reckoned:

(1) From the costs up to date and the approximate future expenses, incurred for the education of the illegitimate child;

(2) From the legal amount of the *paternal* inheritance which the illegitimate child is to obtain to the detriment of the other children. Free gifts and legacies which are made to such a child do not necessarily enter into the reckoning, since these do not detract from the *strict right* of the legitimate children. Naturally, such gifts and legacies would not be accorded, were the illegitimate condition of the child known, but still the principle always holds that even legitimate children have no strict right to free gifts, and that restitution is a consequence only of the violation of a strict right;

(3) Should special medical expenses have been caused to the rightful husband on account of the pregnancy of his wife or the birth of the child, such expenses must likewise be made good.

The confessor has still to take into consideration one other eventuality: If the adultery was accomplished against the will of the woman through violence, cunning, fraud, fear, etc., then the adulterer alone is held to complete restitution; if, however, it was done with mutual consent, then both are bound, each to an equal share of the burden. Should one of the parties refuse to shoulder his share of the expense or be incapable of doing so, the other becomes liable to full restitution *in solidum*. And, since it frequently happens that the adulteress is not in a position to clear her share of the debt, the full burden of restitution devolves upon the guilty man.

III. All these circumstances must be kept in view when reckoning the amount of damage, or otherwise serious practical difficulties will result. Hence, when neither impending death nor other grave reasons demand instant action, the confessor should never proceed to an immediate calculation, but defer the matter until he has had an opportunity to consider it maturely at his leisure. In the case

² Cfr. Pruemmer, "Man. Theol. Mor.," II, n. 93.

under discussion there can, of course, be no question of delay. What, therefore, should have been the confessor's method of procedure?

His first duty, evidently, is the accurate determination of the certain damage already caused—for instance, that resulting from the pregnancy of the woman and the birth and education of the child up to the present moment. The confessor should have been much more prudent with regard to the money destined for restitution of the future inheritance, which the illegitimate child was to receive to the detriment of the other heirs. He should have foreseen that the child might easily die before the supposed father, as actually happened in the present instance. In such an eventuality this whole anticipated difficulty vanishes. The confessor should have called the attention of the merchant to such a contingency, and it would then have been left to the dying man's choice and responsibility to decide what was to be done with the money, should the illegitimate child receive nothing by way of inheritance from the supposed father.

In any case, the confessor acted *imprudently* in accepting, under the seal of confession, that part of the money destined as restitution for the reception of a doubtful, future inheritance. The fact of being bound to secrecy might put him into a most embarrassing situation after the death of the penitent. The heirs of the merchant might easily discover in some way or other that the confessor had received money from the dying man, and how then could he defend himself, if called on to explain his action?

Several years ago a priest accepted securities from a dying penitent in order to straighten out a case of restitution. After the death of the penitent the heirs noted the absence of these securities from the fortune of the deceased. The confessor was questioned, but denied any knowledge of them. When brought to trial, he reaffirmed his denial under oath. The court thereupon issued a warrant, authorizing the search of his house; the securities were found, and he was sentenced to a year's imprisonment for perjury. Some might call such a priest a martyr, but he was a martyr to his own carelessness, rather than a victim to the seal of confession.

A confessor should, therefore, exercise the greatest possible care, and never deviate in the slightest from the demands of prudence,

when there is question of accepting money for purposes of restitution. If the dying person will not grant him permission to speak out of confession, should a case of necessity demand it, he should not accept any money at all. If no other means of making restitution remains open, the entire matter will have to be dropped. *Ad impossibile nemo tenetur.*

It is further to be noted that legacies from the *maternal* side are not denied to illegitimate children, either by natural law or by many civil codes. From the standpoint of the mother alone, such a child is born in the same manner as the other children, and consequently has the same rights in her regard as the legitimate offspring. In our case, therefore, no restitution has to be made because of the illegitimate child's prospective participation in the maternal inheritance, since it has the same claim on such a legacy as the others. Hence, it is a part of the confessor's duty in a case like the present to determine as accurately as possible how much will revert to the child from the paternal side and how much from the maternal side. Besides, he must inquire as to whether the adulteress has not possibly defrayed the expenses of the birth and education from her own private income (*paraphernalia*). It is more than questionable whether the confessor, in the limited time at his disposal, was able to give due weight to all these considerations. But, giving him the benefit of the doubt and supposing that his calculation of the restitution was fairly accurate, there still remains the question of what is to be done with the \$10,000 now that the child has died? In the first place, whatever expenses (such as those resulting from pregnancy, parturition, education, etc.) have not yet been refunded to the husband, must be drawn from this sum. How this can be done without consulting the mother and without danger of violating the seal of confession, is extremely difficult to say. Whatever money remains over and above such expenses, must be returned to the real heirs of the merchant; it may not be applied to good works, unless no legal heirs remain or none can be located.

We have presented, rather lengthily, the above case for two principal reasons:

(1) To inspire young confessors with salutary prudence when

there is question of regulating restitution for dying penitents, particularly when these wish the confessor to be their intermediary in the matter;

(2) To supplement by a few practical details the usual textbook exposition of restitution connected with adultery.

SUMMARY OF ROMAN DOCUMENTS ISSUED BETWEEN NOVEMBER, 1924, AND NOVEMBER, 1925

I. OFFICIAL SPANISH TRANSLATION OF THE LAW OF ENCLOSURE OF NUNS

The *Acta Apostolicæ Sedis*, of October 15, 1924, carry the official Spanish Translation of the Instruction of the Sacred Congregation of Religious, issued February 6, 1924, which details and supplements the law of the Code on the enclosure of nuns (*Acta Ap. Sedis*, XVI, 404-408).

II. NATIONAL AND PROVINCIAL CATECHETICAL CONGRESSES

Catechetical and other conventions which deal with the teaching of religion in schools, whether national or provincial, shall not in future be convoked unless the Sacred Congregation of the Council has previously been informed of the impending convention, and a copy of the program concerning the matters which are to be discussed has been submitted to the same Congregation. It is becoming and very desirable that even the diocesan catechetical conventions follow the above regulation (Sacred Congregation of the Council, April 12, 1924; *Acta Ap. Sedis*, XVI, 431).

III. NEW FORMULAS OF BLESSINGS TO BE ADDED TO ROMAN RITUAL

The *Acta Apostolicæ Sedis*, of December 3, 1924, publishes the formulas of blessing for Seismographs, for Libraries, and for Archives, which forms are to be added to the Appendix of the Roman Ritual (Sacred Congregation of Rites, February 13 and July 23, 1924; *Acta Ap. Sedis*, XVI, 471-472).

IV. CONCORDAT BETWEEN THE HOLY SEE AND THE REPUBLIC OF BAVARIA, GERMANY

This document is published in the issue of the *Acta Apostolicæ Sedis*, January 24, 1925, in Italian and in German. The Republic guarantees the free exercise of Catholic public worship. It recog-

nizes the right of the Church to pass laws and ordinances in matters of religion and church discipline. The public worship and the persons officially conducting the same have the protection of the State. Religious Orders and Congregations can be established according to the rules of Canon Law, and so can the individual foundations. The superiors must be citizens of Bavaria or of another German state. Those communities which have been recognized as legal corporations remain the same, and others may obtain incorporation according to the laws of the State. Their property and its free and unmolested administration are protected by law.

With reference to the appointment of professors in the theological faculties at Universities and the philosophical-theological High Schools, and the teachers of religion in the higher schools, the State shall appoint those only against whom no objection is raised by the local Ordinary of the respective diocese. If one of these professors or teachers is for reason of morality or of false teaching declared by the bishop of the diocese incapable of holding the position, the State will without delay appoint another qualified teacher in his place. The State pledges itself to appoint in the Catholic primary schools such teachers only who are qualified to educate the children in the Catholic faith and in the spirit of their religion. For the teaching of religion they must get the *missio canonica*, or authorization from the bishop of the diocese. At the examinations of teachers the ecclesiastical authorities of the diocese must have representation on the board of examiners, at least for the examination in religion. In all towns or places Catholic schools must be established by the State at the request of the parents or others charged with the care of children, if there are enough Catholic children to make regular schooling possible. In all elementary schools of the State religion shall be a regular course. If in some schools it should not be possible to have a teacher for the few Catholic children, arrangements will be made by the State for private instruction, furnishing school room, heat, light, etc. The State guarantees to the Church the supervision of religious instruction at all schools, from the elementary to the highest. The bishop or his delegate has the right to demand freedom of the Catholic pupils in the schools from improper influence subversive of faith or morality, and from any molestation on account of their

Catholic religion, and the State pledges to stop such abuses on the complaint of the bishop or his representative.

The endowment of bishoprics, cathedral chapters, parishes and priests engaged in the care of souls, is regulated in detail, the new agreement taking the place of the Concordat of 1817. The nomination of archbishops and bishops is to be done freely by appointment of the Holy See, the respective Chapter proposing a list of names of men whom the Chapter thinks qualified. The Holy See binds itself to appoint only citizens of Bavaria or another German state, and, before definite appointment of a bishop, to inform the State so as to ascertain whether it has any objection because of the candidate's political standing. The appointment of pastors rests with the bishop, who shall inform the State of the person intended for the position to ascertain whether the State has any objection. The pastors, teachers in diocesan schools, and teachers of religion in the elementary schools must be priests who are citizens of Bavaria or another German state (signed by the Apostolic Nuntio and the President of the Republic, at Munich, January 24, 1925; *Acta Ap. Sedis*, XVII, 41-56).

V. THE PRIEST, ERNEST BUONAJUTI, DEPRIVED OF THE RIGHT TO WEAR ECCLESIASTICAL GARB

The Holy Office had censured the priest, Ernest Buonajuti, and forbidden the reading of his books and writings, and had forbidden him to write or lecture on religious subjects by Decree of March 27, 1924. He has since continued his modernistic propaganda in word and writing. His recent writings are condemned and also the new Review edited by him, *Ricerche religiose* (Religious Research), and he is forbidden to wear the ecclesiastical garb. The faithful are again admonished to abstain from reading his books and writings or listening to his teaching or lecturing (Holy Office, January 30, 1925; *Acta Ap. Sedis*, XVII, 69).

VI. MIDNIGHT MASS ON EXTRAORDINARY OCCASIONS

The Sacred Congregation of the Sacraments was asked whether it was expedient to grant the faculty to say a Midnight Mass during Eucharistic Conventions, during triduum held in

honor of the Blessed Sacrament, during missions, and generally on the occasion of some extraordinary solemnity. The Sacred Congregation answered that, as to Eucharistic Congresses or Conventions, the Apostolic Letters of Pope Pius XI, March 7, 1924 (*Acta Ap. Sedis*, XVI, 154), provide for the saying of one Mass at midnight and the administration of Holy Communion to all who wish to receive it, if the Exposition of the Blessed Sacrament is conducted all night: other priests who assist at the Midnight Mass may themselves say Mass after the Midnight Mass or offer one o'clock in the morning. As to other requests of this kind, the favor may be granted by the Sacred Congregation of the Sacraments under the following conditions:

- (1) In extraordinary cases only;
- (2) Mass shall not be started before half-past twelve;
- (3) The midnight adoration, commonly called sacred vigils, shall last about three hours;
- (4) All danger of irreverence must be removed.

His Holiness, Pope Pius XI, approved of this Decree of the Sacred Congregation of the Sacraments in an audience of the Secretary, April 22, 1924 (*Acta Ap. Sedis*, XVII, 100).

VII. RESPONSIBILITY OF RELIGIOUS ORGANIZATIONS FOR MEMBERS IN TEMPORARY VOWS

In the case that a religious subject who has taken temporary vows has the misfortune to become mentally afflicted so that he cannot be admitted to perpetual or to solemn vows, the question arises what responsibility the religious organization has towards the unfortunate sufferer. If his condition is pronounced incurable by experts, is he to be sent back to his family or into the world at the expiration of the three years of temporary vows, or must the religious organization keep him? What is the juridical status of such a person, and what obligations has the organization toward him?

The Sacred Congregation of Religious answers that the unfortunate subject cannot be sent back to his family or into the world. The afflicted religious continues to belong to the religious organization in the same condition as that in which he (or she) was at the

time when he (or she) met with the misfortune, and the religious organization continues to have the same obligation toward him (or her) as it had at the time when he (or she) became insane (February 5, 1925; *Acta Ap. Sedis*, XVII, 107).

VIII. UNAUTHORIZED TRANSLATION OF THE BIBLE

The Sacred Congregation of the Holy Office has learned that an Italian translation of the Bible by a Protestant minister, Giovanni (John) Luzzi, has been widely circulated among Catholics. The Holy Office reminds all Catholics that translations of the Bible into any language, when translated or published by non-Catholics, are forbidden books in virtue of Canon 1399, n. 1. No declaration to that effect is needed (*Acta Ap. Sedis*, XVII, 137).

IX. CONVENTUAL MASS

The Sacred Congregation of Rites declares that, in churches which have the obligation of the choir (including churches of religious), and in which only one Conventual Mass is celebrated, the Mass of the ferias which have a proper Mass or of a vigil is to be said, if on the same day there is in the calendar a major or minor double or a semi-double, in accordance with the new rubrics of the Missal, title I, n. 4 (February 28, 1925; *Acta Ap. Sedis*, XVII, 159).

X. ERECTION OF THE DIOCESE OF RALEIGH, NORTH CAROLINA

The Vicariate Apostolic of North Carolina was raised to the dignity of a bishopric with the episcopal see in the City of Raleigh, and the parochial Church of the Sacred Heart in the same city was designated the cathedral church of the diocese. The bishopric belongs to the ecclesiastical province of Baltimore, and Most Rev. Michael Joseph Curley, Archbishop of Baltimore, was made Apostolic administrator of the new diocese until the new bishop should take possession (Apostolic Constitution, December 12, 1924). By Decree of the Sacred Consistorial Congregation of April 6, 1925, the Holy Father, Pope Pius XI, appointed Right Rev. William J. Hafey, Chancellor of the Archdiocese of Baltimore, as first Bishop of Raleigh (*Acta Ap. Sedis*, XVII, 192).

XI. REPORT OF THE FINAL CANONIZATION CEREMONIES OF SIX SERVANTS OF GOD

The *Acta Apostolicæ Sedis*, June 1, 1925, reports the final solemn act of canonization of St. Teresa of the Child Jesus, St. Peter Canisius, St. Mary Magdalene Postel, St. Magdalene Sophie Barat, St. John Baptist Vianney, and St. John Eudes. The memory of St. Teresa is to be kept by the Universal Church on September 30; that of St. Peter Canisius, *Doctor Ecclesiæ*, April 27; that of St. Mary Magdalene Postel on July 16; that of St. Magdalene Sophie Barat on May 25; that of St. John Baptist Vianney on August 4; that of St. John Eudes on August 19 (*Acta Ap. Sedis*, XVII, 209-225). The Decrees (*Letteræ Decretales*) containing the history of the lives of the Saints were published in *Acta Ap. Sedis*, XVII, 337-365, 401-437.

XII. ASSISTANCE OF THE CANONS OF THE CATHEDRAL AT THE FUNCTIONS CONDUCTED BY THE BISHOP

There was some doubt about the interpretation of Canon 412, referring to the assistance of the Cathedral Canons at functions conducted by the bishop—namely, whether they are obliged to assist him, not only in the cathedral, but also in other churches of the episcopal city and its suburbs, and whether they must assist him, not only in strictly episcopal functions, but also at other solemn services which he conducts. The Sacred Congregation of the Council answers that the Canons are obliged to assist the bishop also at functions, which, while not strictly pontifical, belong nevertheless to the ecclesiastical ministry of the bishop. If these functions take place outside the cathedral in other churches of the episcopal city or its suburbs, not all Canons are to attend, for a sufficient number must remain at the cathedral to attend to choir duty. In other towns and cities of the diocese, the Canons need not attend the bishop, but he has the right to take two Canons of the Chapter with him for his assistance (February 9, 1924; *Acta Ap. Sedis*, XVII, 245 sqq.).

XIII. KISSING OF THE RING OF THE BISHOP BY PERSONS WHO
RECEIVE HOLY COMMUNION FROM HIS HAND

The Sacred Congregation of Rites was asked whether, according to the *Cæremoniale Episcoporum* (lib. II, c. XXIX, n. 5), the bishop must give his hand or ring to be kissed before persons receive Holy Communion from him. The Sacred Congregation answers that the kissing of the hand or the ring is left to the discretion of the bishop (May 8, 1925; *Acta Ap. Sedis*, XVII, 265).

XIV. CONCORDAT BETWEEN THE HOLY SEE AND THE REPUBLIC
OF POLAND

This document is published in the *Acta Apostolicæ Sedis*, June 2, 1925, the day on which the agreement between the plenipotentiaries of the Holy See and of the Republic of Poland was ratified at Warsaw on the part of the Apostolic See through the Nuntio to Poland, His Excellency Laurentius Lauri, and on the part of Poland by Alexander Skrzynski, Minister of Foreign Affairs. The agreement guarantees the free exercise of the Catholic religion and freedom of the Church to live and act according to the rules of Canon Law in all affairs proper to the Church. Provisions are made for the friendly settlement of matters which interest both the Church and State. The erection, maintenance and government of bishoprics, seminaries, parishes, schools, religious houses, etc., are provided for. The nomination of the archbishops and bishops pertains to the Holy See, but, before the Holy See nominates them, it shall inform the President of the Republic of the intended choice in order to ascertain whether there are political reasons against the choice. Legal ecclesiastical persons, as defined by Canon Law, are recognized by the State, and also their right to hold title to and acquire and use property, both movable and immovable. Special agreements are made as to the amount of real estate to be held by individual ecclesiastical persons or bodies (*Acta Ap. Sedis*, XVII, 273-287).

XV. BEATIFICATION OF EIGHT CANADIAN MARTYRS, MIS-
SIONARIES OF THE SOCIETY OF JESUS

The Supreme Pontiff, Pope Pius XI, has decreed the solemn

beatification of the following eight missionaries of the Society of Jesus, who in the middle of the seventeenth century labored among and were put to death by the Indian tribes in the Province of Quebec and the northern section of the State of New York bordering on Canada: John de Brebeuf, Isaac Jogues, Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noël Chabanel, René Goupil and John de la Lande. The relics of these martyrs may be exposed for public veneration, but may not be carried in public processions; their pictures may be painted with the halo; their Office from the *Commune Martyrum*, with the proper lessons approved by the Supreme Pontiff, may be recited annually, and the Mass of the *Commune Martyrum* celebrated. The Celebration of this Office and Mass is restricted to the dioceses of Canada and the ecclesiastical province of New York, but may be held also in all churches and pious institutes of the Society of Jesus in any part of the world. Within a year after the solemn beatification ceremonies have been held at the Vatican Basilica, the beatification festivities may be conducted in the above-mentioned dioceses on a day appointed by the individual local Ordinaries (Letters Apostolic, June 21, 1925; *Acta Ap. Sedis*, XVII, 302).

XVI. REVISED EDITION OF THE ROMAN RITUAL

The Sacred Congregation of Rites announces that the Supreme Pontiff, Pope Pius XI, has approved the revised edition of the Roman Ritual, which has been brought into harmony with the Code of Canon Law, the new rubrics of the Missal, and the latest Decrees of the Holy See. All future editions of the Roman Ritual must conform to the Vatican edition of the revised Ritual (Sacred Congregation of Rites, June 10, 1925; *Acta Ap. Sedis*, XVII, 326).

XVII. DECREE OF BEATIFICATION OF BISHOP LAURENCE IMBERT AND SEVENTY-EIGHT OTHER MARTYRS OF COREA

These martyrs suffered death for the Catholic faith during the years 1839-1846. A brief summary of the history of the martyrs and of the proceedings which led to the beatification is given in the papal document (Letters Apostolic, July 5, 1925; *Acta Ap. Sedis*, XVII, 366).

XVIII. DECREE OF BEATIFICATION OF PETER JULIAN EYMARD,
FOUNDER OF THE CONGREGATION OF PRIESTS OF THE
BLESSED SACRAMENT

Born in France, in 1811, Peter Julian Eymard entered at the age of eighteen the Congregation of the Oblates of Mary at Marseilles, but during the novitiate illness afflicted him, and made it necessary for him to return to his home. Two years later he was received into the seminary at Grenoble, and was ordained priest in 1834. He had a special love for Christ in the Blessed Sacrament, and promoted devotion to the Holy Eucharist with all the ardor of his soul. In 1856 he obtained permission to establish the Congregation of Priests of the Blessed Sacrament, and on June 3, 1863, he obtained papal approval of the congregation. He also established a religious congregation of women, called Servants of the Blessed Sacrament, whose special purpose (like that of the Congregation of Priests) was to promote the adoration of Christ in the Blessed Sacrament. The saintly priest died in 1868. The congregation, which was still very small at the death of its founder, soon increased in numbers and spread to many places, not only in France but also in Canada, the United States, Argentina and Chile (Letters Apostolic, July 12, 1925; *Acta Ap. Sedis*, XVII, 370-374).

XIX. ADDITIONS TO THE INDEX OF FORBIDDEN BOOKS

The book entitled "Die biblische und die babylonische Gottesidee. Die israelitische Gottesauffassung im Lichte der altorientalischen Religionsgeschichte" (The Biblical and the Babylonian Idea of God. The Israelite Conception of God in the Light of the Ancient Oriental History of Religion), by Doctor Johannes Hehn, Professor of the University of Würzburg, and a pamphlet by the same author containing an address delivered on the occasion of the three-hundred-and-thirtieth anniversary of the existence of the University of Würzburg, entitled "Wege zum Monotheismus" (Roads to Monotheism), have been put on the Index by Decree of the Sacred Congregation of the Holy Office, July 3, 1925 (*Acta Ap. Sedis*, XVII, 378).

The following books and writings of the priest, Doctor Joseph Wittig, Professor of Church History, Patrology and Christian

Archaeology, at the University of Breslau, have been placed on the Index:

(1) A dissertation entitled "Die Erlösten" (The Redeemed), published in the periodical *Hochland*, a. 19, vol. II (1922), No. 7, pp. 1-26;

(2) "Meine 'Erlösten' in Busse, Kampf und Wehr" (published at Habelschwerdt);

(3) "Herrgottwissen von Wegrain und Strasse. Geschichten von Webern, Zimmerleuten und Dorfjungen" (published at Freiburg in Breisgau);

(4) "Das allgemeine Priestertum";

(5) "Die Kirche als Auswirkung und Selbstverwirklichung der christlichen Seele," published in "Kirche und Wirklichkeit, ein katholisches Zeitbuch," edited by Ernest Michel (Jena, 1923), pp. 21-43, 189-210;

(6) "Leben Jesu in Palästina, Schlesien und anderswo," 2 volumes, published at Kempten (Sacred Congregation of the Holy Office, July 30, 1925; *Acta Ap. Sedis*, XVII, 379).

XX. BAPTISM IN PRIVATE HOUSES OUTSIDE THE DANGER OF DEATH

The Holy See has been requested to decide whether it is in harmony with the law to give Solemn Baptism in private houses to children who are not in danger of death, but cannot without danger be brought to church. Every man or woman may indeed baptize in a case of necessity, but only when there is some positive danger that the infant may die before the priest can be had. Now, the question is whether (1) it is lawful to baptize with all the ceremonies when Baptism is given at home outside the danger of death, and (2) how to proceed in the case.

The answer refers to Canon 776, where the Code states that the local Ordinary may in some extraordinary case allow Solemn Baptism in private houses. To judge the gravity of the reasons which will justify an exception, is committed to the discretion of the Bishop in each individual case (Sacred Congregation of the Sacraments, July 22, 1925; *Acta Ap. Sedis*, XVII, 452).

Note.—It is evident from the phrase of Canon 776 (*in aliquo casu*

extraordinario) that the bishop cannot give habitual faculties to his priests to use the form of Solemn Baptism whenever they have to baptize infants in private houses because of the great difficulty or danger of bringing the infant to church within a short time after birth. Baptism should be given in those cases, for the Church does not favor a long delay of the baptism of infants, but she desires that the infant be taken to church later on for the supplying of the ceremonies. A Decree of the Sacred Congregation of the Sacraments, December 23, 1912 (*Acta Ap. Sedis*, IV, 725), stated that the local Ordinary could for a just and reasonable cause allow Baptism in private houses outside the danger of death, and another Decree of the Sacred Congregation of Rites, January 17, 1914 (*Acta Ap. Sedis*, VI, 32), ruled that, whenever the bishop allowed Baptism in private houses outside the danger of death, Solemn Baptism was to be administered. The Decree of December 23, 1912, did not limit the faculty of the local Ordinary any further than that the permission be given for a just and reasonable cause: the Code permits him to give this permission only in some extraordinary case.

XXI. ACT OF CONSECRATION OF MANKIND TO THE SACRED HEART

The Cardinal Prefect of the Sacred Congregation of Rites forwards to the bishops of the Catholic Church the formula of the Act of Consecration of mankind to the Sacred Heart. The formula is to be read on the last day of the year 1925 with the ceremonies to be detailed in a letter of the Holy Father (October 17, 1925; *Acta Ap. Sedis*, XVII, 541).

OFFICIAL ENGLISH TRANSLATION OF THE ACT OF CONSECRATION

Most sweet Jesus, Redeemer of the human race, look down upon us humbly prostrate before Thy altar. We are Thine, and Thine we wish to be; but, to be more surely united with Thee, behold each one of us freely consecrates himself today to Thy most Sacred Heart. Many indeed have never known Thee; many too, despising Thy precepts, have rejected Thee. Have mercy on them all, most merciful Jesus, and draw them to Thy Sacred Heart. Be Thou King, O Lord, not only of the faithful who have never forsaken Thee, but also of the prodigal children who have abandoned Thee;

grant that they may quickly return to their Father's house lest they die of wretchedness and hunger. Be Thou King of those who are deceived by erroneous opinions, or whom discord keeps aloof, and call them back to the harbor of truth and the unity of faith, so that soon there may be but one flock and one Shepherd. Be Thou King of all those who are still involved in the darkness of idolatry or of Islamism, and refuse not to draw them all into the light and kingdom of God. Turn Thine eyes of mercy toward the children of that race, once Thy chosen people. Of old they called down upon themselves the Blood of the Saviour; may It now descend upon them a laver of redemption and of life. Grant, O Lord, to Thy Church assurance of freedom and immunity from harm; give peace and order to all nations, and make the earth resound from pole to pole with one cry: Praise to the divine Heart that wrought our salvation; to It be glory and honor forever. Amen (*Acta Ap. Sedis*, XVII, 544).

XXII. TRIENNIAL REPORT TO THE HOLY SEE ON THE STATUS OF SEMINARIES

In order that the Sacred Congregation of Seminaries and Universities may fulfill its most serious duty of superintending the seminaries with greater success, it is necessary that the Congregation be informed of the state and condition of the seminaries frequently and accurately. Wherefore, the Sacred Congregation, at the command of His Holiness, Pope Pius XI, decrees as follows:

(1) All local Ordinaries are obliged to send a report on the state of the seminary to the Sacred Congregation every three years in the manner outlined in the attached formula;

(2) The Ordinary who presides over an interdiocesan or regional seminary shall make a report according to the same formula;

(3) The three years' terms are fixed, and are to be reckoned from January 1, 1924. In the first of the three years the Ordinaries of Italy, France, Spain and the adjacent isles shall make the report; in the second the other Ordinaries of Europe; in the third all the Ordinaries of America. This shall be repeated every three years;

(4) The report is to be written in Latin, and is to be subscribed

by the Ordinary, who shall add the day, month and year when he signed it;

(5) In the report accurate and complete answers must be given to the questions proposed in the formula;

(6) If, during the three years following the report, some textbook in philosophy, theology, Sacred Scripture, or Canon Law is changed, such change shall be reported immediately to the Sacred Congregation;

(7) By the present Decree no change is made concerning the report on the seminary to be made to the Sacred Consistorial Congregation in the report on the status of the diocese, prescribed by Canon 340 (February 2, 1924; *Acta Ap. Sedis*, XVII, 547; formula of questions for the report on seminaries attached to the above Decree, *Acta Ap. Sedis*, XVII, 548-551).

STANISLAUS Woywod, O.F.M., LL.B.

Homiletic Part

Sermon Material for the Month of March

THIRD SUNDAY OF LENT

Christ or Satan

By EDWARD HUGHES, O.P., S.T.L.R.

"He that is not with Me is against Me" (Luke, xi. 23).

SYNOPSIS: I. *The Assertion.*

II. *The Pharisaic Policy.*

III. *The Charge.*

IV. *The Answer.*

V. *The Challenge.*

VI. *The Choice.*

VII. *Its Meaning.*

THE ASSERTION

Jesus had openly and energetically declared Himself to the Jewish world. His assertion of self was calm, deliberate, distinct. It was positive, definitive, without room for mistake, doubt or quibble. Men were not left to infer from His teaching or works about His Personality. In the clearest possible terms and with due solemnity He made Himself known to the people. He was the Messiah, the Christ; He was God. His teaching and works and all that enshrined His holy and remarkable career would contribute to the irrefragable evidence of this highest of claims. Of this He was emphatically insistent. His continued and most explicit utterance of it, placing it beyond the shadow of a doubt, was fully understood though unacceptable to the leaders of the people.

THE PHARISAIC POLICY

The scene of today's Gospel is in Peræa, whither Christ had gone to avert a hastening of the impending tragedy. Jerusalem was in a state of tumult. Agitation shook the public mind, seriously threatening the supremacy of the spiritual leaders. Those convinced

by the preaching, teaching and miracles of Christ, hailed and blessed Him. Others cursed and blasphemed Him, and sought by one means or another to destroy an influence that grew with each public appearance.

By this time the policy of the Pharisees regarding their attitude towards Christ had been definitely decided. They had met the Master, and had been miserably and overwhelmingly crushed in every attempt to ensnare, belittle and humiliate Him.

The charge formulated by the Pharisees to defeat Jesus and to effect the frustration of His purposes was not a new one. Failure crowned all previous efforts to hold the people to their externalized religion. The multitudes continued to follow Jesus. Each meeting could not but weaken their power. The Pharisaic control over public thinking and acting, hitherto unquestioned and unchallenged, had lost the completeness of its sway. Christ must be resisted at all costs.

Foiled as they had been times without number, they fell back on a charge used with some success against John the Baptist and his mission. They would publicly, boldly and blasphemously charge Christ as an agent of satan, an instrument of hell, a representative of the powers of darkness. This was their designedly chosen weapon, and they would wield it throughout Judea and Galilee in the hope that they might overthrow One who had risen to the commanding eminence among the Jews.

Without doubt they had determined to wreck the works of Christ in order to reestablish themselves among the people. It is highly probable that even at this time they had taken counsel and decided to kill Him. They must, however, offer plausible reason for their utter rejection of Him, His teaching and His works, and thereby rid the Jewish nation of one who by falsehood, trickery, deceit and blasphemy had won renown, reverence, love and submission from impressively large numbers of the people.

THE CHARGE

Today's Gospel presents us with a good instance of the attitudes of the Pharisees and their brazenness in the execution of the well-laid plans. Peræa would witness hatred intensified by the accumulated victories of Christ. The miracles could be denied no longer.

Accordingly, they did not question them. It was the source of His power against which they would hurl their diabolical accusations. The multitudes marvelled at the words and works of Christ. The Pharisees had witnessed them. They were facts. An explanation must be offered, if they expected to overcome the divine magnetism drawing with its irresistible attractiveness the masses to Christ. Thus, they denounced Him as a superior demoniac agency. He was Satan incarnate. Every new manifestation of Jesus' power was to them only a fuller development of Beelzebub's power. Their opposition strengthened, their hostility became more open and virulent.

In the presence of a large, eager and enthusiastic crowd, Christ wrought an exorcism that aroused the admiration of the people. The Pharisees were there. They missed no opportunity to broadcast their blasphemous teaching. And they did declare that this miracle was the work of the devil. And to this charge does Christ address Himself. He spoke then to the witnessing Pharisees. His message has rung down the centuries, and is not without its special and very pertinent application for those of today and for us too.

THE ANSWER

He shows the utter unreasonableness of the accusation. Their own exorcists cast out devils and in the name of God. They honored and respected them. And these, their own sons, refuted this argument. Thus, implacable hostility led to condemning and confuting inconsistency. The Master's reply was unanswerable. Consummate pride would not admit defeat, and resorts to a challenge for a confirming proof of what had already been accomplished. They rejected the clear-cut and conclusive proof given. It was only in insult that they sought another miracle to verify the one enacted before their very eyes. His convincing and confounding answer is offered in the parable that shows how utterly impossible it is or would be for Satan not to be in harmony with himself, if the desolation of his kingdom was not his purpose.

THE CHALLENGE

Then did He sound the charge: "He that is not with Me is against me; he that gathereth not with me scattereth."

The casting out of Beelzebub was a work of the Messiah. The Jews admitted this. Satan could not combat himself and conquer souls. By this admission they further accepted the reality of the coming of the Kingdom of God. The Messiah was at hand to engage in the great moral contest committed Him by the Father. His definite work was to fight and crush Satan. His fighting would reach the sublimest heights of heroism, and glorious victory with eternal settlements would reward His open conflict with evil and its chief representative.

THE CHOICE

There was no mistake about the purpose of the coming of Christ. He was in the world to engage with moral evil and Satan. In this engagement all men must hold a definite relationship with Christ: all must take an active part, and none can be indifferent. It is a question of following either Christ or Satan. And it is here that the Master draws a sharp line of separation. He forces every individual into one of two distinct classes: no intermediate class has received His sanction; neutrality simply does not exist in this fight. His language cannot be translated to satisfy or please modern minds. It is an open, armed conflict, in which all men without exception must enter. Expedients or compromises set up to justify any shade of indifference or disregard are self-condemnatory. We must associate our wills, our efforts, our lives with Christ, or we are opposed to Him and His. A passive indifference, as well as active opposition, is a positive alignment with the forces of evil. We are wholly on the side of Christ, or we are His opponents.

Naturally, this pronouncement is aimed first of all at those who refuse, as did the Pharisees, to accept Christ as the Messiah, the Son of God, the conqueror of evil, and the restorer of virtue. We have them in our midst today. Let them hearken to this solemn declaration. Again there are others who are unwilling to commit themselves to an unreserved acceptance of Him. They subscribe to the high ethical beauty in the life of Christ, to the perfection of His moral character, but they deny the reality of His Godhead. They would disentangle Him from anything miraculous. In a word, they reject Christ God. To ignore the miraculous in His life, is to deny His divinity. To hail Him and to follow self is complete evidence

of enmity. He must be accepted without reservation, without qualification.

Others are indifferent, careless and neglectful. They may be selfish; they may be unwilling to relinquish some worldly pleasure or to repress human inclinations that, if unrestrained, rush one into the traitor's camp. Pride leads them to set up their puny intellects as the supreme, infallible judges of standards of life, religion, business, politics, or any other activity which concerns man. Laws, human and divine, must be measured by their own convenience and pleasure. Ecclesiastical legislation must first meet with their approval before obedience is given to it. Just laws of the state are disregarded, and always for dishonest purposes. They forget entirely that this conflict requires a quick, determined decision to work for Christ, which means working for salvation. The indifferent attitude, the free and easy way, represents a large section of Satan's forces. Much of his success is attained in the ranks of such enemies of the Lord.

ITS MEANING

Our common enemy is the devil. We must fight him. The warfare is continual. The final shot is fired only as the last gasp breaks from our human frame, and we pass into the presence of our Captain, Christ. At that moment our loyalty or disloyalty shall be definitely discovered. Then the reward will be conferred or the punishment inflicted. What shall it be?

"He that is not with me is against me; he that gathereth not with me scattereth," Christ says to us today. It should make us realize, and deeply, the seriousness of religion. It is by the regularity and fullness of our religious lives that we demonstrate our unqualified support of Christ. This support must be given in private as well as in public. The Pharisees were severely denounced for their hypocrisy. Fulfillment of certain conventions of refined society mean nothing to the Lord. He reads the heart and knows its deepest secrets. We may soothe our consciences for many things done by ourselves or done with our permission and connivance. It will be difficult to explain such actions to God.

The character of our public loyalty will be determined by our fidelity to God in that privacy which screens our thoughts and actions

from the world. It is easy to fool people. It is impossible to deceive Jesus. A public profession of faith means little, if it does not spring from a heart that has been given wholly to God. God created us for Himself. We shall be restless till we rest in Him. This shall not be so, unless we can offer positive proof that we have been with Christ in success and sorrow, in sacrifice and suffering. If we have been against Christ, what will all that we have gained by our opposition to His will and His law amount to, when the angels usher us before Him to be judged? Less than nothing!

If we have been loyal in this fight, let us pray God to strengthen our resolutions and our wills for a continuance of that fidelity unto death. If we have been unfaithful, now is the acceptable time to turn to God, enroll under His standard, the Cross, and fight on till death brings us the "peace which surpasseth understanding."

FOURTH SUNDAY OF LENT

The Real Presence

By RICHARD COOKSON

"Jesus took the loaves; and, when He had given thanks, He distributed to them that were sat down" (John, vi. 11).

SYNOPSIS: I. Significance of the multiplication of the loaves.

II. The Promise of the Holy Eucharist.

III. Christ's failure to correct the Jews when they interpreted His words literally, proves this interpretation was correct.

IV. The objection of the Jews finds its echo today.

V. The Holy Eucharist is the keystone of Christianity.

VI. We should cultivate a burning love for the Blessed Sacrament.

A great multitude from all the neighboring towns, villages and hamlets had been attracted by the charming personality, soul-stirring preaching, and marvellous miracles of our divine Lord, and so eager and so determined were they to see and hear this Wonder-worker that they had followed Him into the wilderness, and remained with Him for some days, totally oblivious of the claims of hunger, family and home.

Realizing that this enthusiastic multitude must be experiencing the keen pangs of hunger, and fearing they would faint on the way

if He sent them home, for there was no food at hand for so many, He miraculously multiplied five loaves and two fishes, and fed a gathering of people many times larger than the one now assembled in this church.

After this amazing miracle, the people wished to make their Benefactor their King, but He entered a boat and sailed to the other side of the lake. However, those who had been privileged to witness and to enjoy this stupendous marvel were naturally not only pleased with the repast that had replenished them, but they were delighted beyond expression to have been present on such an occasion.

THE PROMISE OF THE HOLY EUCHARIST

After this incident they again followed Him, no doubt thinking that, having got something good, they might get something even better. "When they had found Him on the other side of the seas," Christ upbraided them for following Him, in that they had followed Him, not because of His miracle, but because they did eat and were filled. Loaves and fishes were what He had given them, but it would seem they were not altogether satisfied. They craved for something more. So they reminded Him that their fathers had had far better food than He had provided. "Our fathers," they exclaimed "did eat manna in the desert, as it is written, He gave them bread from heaven to eat" (John, vi. 31).

Probably they wondered why He did not supply further evidence of His personality and power, by giving them at least what their fathers had had, or perhaps something better. He assured them that it was true that their fathers had eaten manna in the desert, but, he asked, where are they now—they are dead. After all, they had received only food for the body, whereas He could and would give them food, which having eaten they would not die: for this food was not to be the perishable food of the body, but the imperishable food of the immortal soul. At once they hungered for this life-giving nourishment—nay more, they clamored for it. He then told them that the food He would give them was His flesh for the life of the world. Here was the promise which He fulfilled afterwards at the Last Supper, when He instituted the Holy Eucharist.

We cannot imagine a more fitting preparation for this divine promise than the miraculous multiplication of the loaves, which indeed prefigured the Holy Eucharist. Such a miracle made it an easy matter to believe, for He who could multiply the loaves so as to feed 5,000, could also multiply His body so as to feed the souls of men. Surely there could not have been a more opportune or propitious occasion for announcing His intention to give them His Flesh to eat and His Blood to drink, for at this particular time they were enamored with His teaching and in admiration of His prodigious powers.

Still so astounding and so unprecedented was the pronouncement that we can readily understand how His hearers were amazed, if not dumbfounded. The idea seemed preposterous, the suggestion revolting. At once they voiced their surprise, incredulity and indignation, and made it perfectly clear that they regarded such a promise as both incomprehensible and impossible: "How can this man give us His flesh to eat? This saying is hard and who can hear it?"

After this a heated contention took place. They murmured and disputed amongst themselves with the result, as St. John tells us, that "many of His disciples" (probably very many) positively refused to believe Him, left Him, "and walked no more with Him."

CHRIST'S FAILURE TO CORRECT THE JEWS PROVES THEIR INTERPRETATION WAS CORRECT

Did our dear Lord correct as erroneous their interpretation of what He had said. No; on the contrary, He confirmed their understanding as quite correct. If the Jews had misunderstood our Blessed Lord, would He not have offered some explanation or qualification? But He did not qualify His statement, because they had grasped the truth, the whole truth, and there was to be no compromise about it.

Can we imagine our Blessed Saviour, whose divine Heart yearned and ached for the souls of men with an everlasting love, allowing them to leave Him, if a simple correction of a mistake would have retained them and drawn them closer to Himself? Furthermore, is it likely He would say one thing and then mean the very opposite?

Sound sense, experience and the unanimous verdict of mankind condemn such a possibility as altogether unthinkable and opposed even to expediency. In fine, our Lord said what He meant and meant what He said. And, I ask, could language be simpler, clearer and straighter? In order to emphasize the fact that they had understood Him correctly, He went on to say: "Except you eat the Flesh of the Son of Man and drink His Blood, you shall not have life in you" (John, vi. 54).

He who said this was God, and, like all God's words, they were true. He had promised to give His Flesh to eat and His Blood to drink—in other words, He had promised the Holy Eucharist; and if His words did not imply and teach the doctrine of the Real Presence, then there is nothing in the whole range of Sacred Scripture which cannot be discredited and made null and void.

THE OBJECTION OF THE JEWS FINDS ITS ECHO TODAY

Now the objection which the Jews urged against the words of promise, finds a very clear and far-reaching echo in the objections which not a few of our non-Catholic countrymen urge today against the Eucharistic Presence. But the modern self-appointed interpreters of Scripture who deny the dogma of the Real Presence, are only following the unprecedented action of Berengarius who openly attacked this doctrine in 1040. He was the first Christian to raise opposition to the belief and practice of the Real Presence. So original and so outrageous was his action that on every side he aroused a cry of horror and a storm of indignation and opposition. He was unhesitatingly condemned and anathematized by fifteen Councils; the worldwide consensus of Christianity openly sealed the fate of such an egregious piece of blasphemy, while eventually he confessed his error and made his peace with God.

The next outbreak occurred in the sixteenth century when Calvin taught that the Sacrament of the Holy Eucharist was but a mere metaphor. Hence, the so-called Christian churches today which reject the Real Presence are children of Calvin's error.

Is it not altogether unintelligible that well-meaning, cultured, deep-searching and God-fearing individuals should cast aside and

completely ignore the traditional testimony of sixteen hundred years, and then accept the novel theories of a man who had made himself the self-appointed reformer of the Church of Christ, which up to his advent was, according to his finding, sunk in error and superstition? Ah, my Brethren, the attempts to undermine and destroy the belief in the doctrine of the Real Presence and the outrages against the Blessed Sacrament mark the saddest and the blackest pages in man's history. The demons of hell seem to have enkindled and fanned into an uncontrollable blaze the worst passions of men when they have egged them on to exhibit their blasphemous contempt and diabolic hatred for the doctrine of the Real Presence. Have not these enemies of Christ attacked and pillaged the House of God, and then, not content with the sacrilegious looting, they have gone so far as to turn the home of Jesus into a dwelling-place for brutal and profligate soldiery, while they have made the very Sanctuary of God a stable for horses?

This historical achievement is bad enough, but it has been out-classed by more sacrilegious atrocities, for has not Satan goaded men on to burst open the tabernacle doors, take out the Ciborium, spill the sacred particles, trample them under foot, cast them to dogs, and—oh, horror of horrors!—give them as fodder to brute beasts?

THE HOLY EUCHARIST IS THE KEYSTONE OF CHRISTIANITY

Still the progress of time, the spread of materialism, and the ever-increasing distaste and disregard for the word of God, have not been able to shake the faith of the great part of Christendom in the doctrine of the Real Presence. Scientists may offer their difficulties, men of great learning and research may propound their latest theories, while the sceptics and athiests may scoff at and stigmatize believers in the Eucharistic Presence as misguided and empty-headed fools, still there is no doctrine so thoroughly believed, so thoroughly loved, and so thoroughly practised.

Here let us see what would be the outcome, if this dogma was a delusion. If the consecrated Host is not the Body and Blood of Christ, then the Son of God is an imposter and the arch-enemy of the Almighty, for He has been responsible for millions in every age becoming the victim of the basest form of idolatry.

If Jesus Christ, who was born of Mary, who lived on earth, and eventually died on Calvary, is not present on yonder altar, then the Catholic Church to which you and I belong is the biggest fraud that ever existed.

If the Eucharistic Bread is not the Flesh of Christ "for the life of the world," then the whole edifice and purpose of the spiritual life with its ideals, aspirations, hopes and promised rewards have no meaning at all; indeed, they are only comparable to an abominable nightmare in which its deluded victims are made to experience the most unwanted and unthinkable tortures.

If Jesus Christ, the Second Person of the most Adorable Trinity, is not enthroned in the tabernacle yonder, then take away the Monstrance, and sell it for old gold; fling open the tabernacle doors, and let the sacred vessels be held up for auction; smash the altar to pieces, it cumbereth the ground; the linen, the candlesticks, the Sanctuary Lamp, credence table should be disposed of as fancy suggests, for you have come here to pay honor to your Eucharistic King, are a pack of deluded fools. But God be praised, we know and believe and proclaim our belief that under the appearance of bread is really, truly, substantially present Christ, the Son of God, and we know and believe this, because God Himself has told us, and He would not deceive us.

Even the arch-apostate, Luther, confessed his belief in the Real Presence. So what further evidence do we need, to urge against his disciples, when he, their master, admits the doctrine? "I wish," said Luther, that "some one could convince me that in the Eucharist there is nothing more than bread and wine. I have thought of this question till the sweat has poured off my brow, and I confess I am still held in its bonds, and I see no way to free myself. The Gospel testimony is too clear."

Neils Stensen, the famous Danish anatomist, was viewing a Corpus Christi procession in Livorino, when the following thought flashed across his mind: "Either these thousands of Catholics, and likewise millions of others of that faith, are making a mistake, or worshipping bread or this mystery is true."

WE SHOULD CULTIVATE A BURNING LOVE FOR THE BLESSED
SACRAMENT

Very soon a similar procession will be wending its way round this church, and supposing the Priest who holds the Blessed Sacrament loosened his hold, what would fall to the ground? The Babe of Bethlehem, the Child of Nazareth, who was rocked to sleep by His Mother Mary, the boy who stood with His naked feet on her lap and with His arms around her neck, and smothered her cheeks with kisses, the Man who preached the word of God, who cured the sick, consoled the afflicted, helped the neglected, gave us His Flesh to eat, and who died that you and I might live.

When we kneel before the altar or pass by a church, let us realize that behind the tabernacle doors is our God and our All. He who was once wrapped in swaddling clothes and laid in a manger, is now wrapped in the veils of wheaten bread, so that we can draw nigh, show our faith, and be happy in His company. He who lived at Nazareth away from the madding crowd, now dwells in the tabernacle so that we may visit Him.

He who said: "Come to me all you that are heavily burdened and I will refresh you," He who entered with triumph into Jerusalem, He who was led like to a lamb to the slaughter, He who is the Lamb of God—He is still in our midst. Let us not forget that those same eyes whose glorious look of mercy transformed the soul of Magdalen, are gazing on us now; that those same ears that heard the widow's wailings are listening while I speak to you; that those same hands whose touch gave back to the sick and palsied all their health and vigor, are behind those tabernacle doors; that that same soul which felt the pangs of grief and sorrow for our sins, is giving life to Christ's most sacred Body behind those sacramental veils; that the same Blood which flowed when He was crowned with thorns and scourged and crucified, is coursing here and now through those same veins, which it left empty when He died; that that same Sacred Heart which throbbed with love for Mary, John and Peter in the days when they lived together, is beating and is throbbing now with love for you and me within this church upon this altar, in our own mortal presence as we bow our heads in faith and adoration.

Blessed be Jesus in the Most Holy Sacrament of the Altar!

PASSION SUNDAY

Passiontide

By M. S. SMITH

"For if the blood of goats and oxen, and the ashes of the heifer being sprinkled, sanctify such as are defiled, how much more shall the blood of Christ cleanse our conscience from dead works to serve the living God " (Heb., ix. 13-14).

SYNOPSIS: I. Definition of Passiontide.

II. "To know Christ and Him Crucified," is the first duty of Christians.

III. The great lesson which Passiontide should teach us.

IV. How to meditate on the Passion.

V. Let us place ourselves beside Mary at the foot of the Cross.

With this Passion Sunday, we enter upon what, in the Liturgy of the Church, is known as Passiontide—a time of sorrow and penance, a time of humiliation and shame, for it is the season when, in a most special manner, the Church calls upon her children to remember the malice of their sins and the price paid for their redemption, and to recall the Sacred Passion and the depths of humiliation and suffering which our Sacred Redeemer, Jesus Christ, endured for love of us.

Of course, it is not during Passiontide alone that the Church escorts her children to the foot of Calvary. She summons them thither at all seasons, for the Sacrifice of the Mass—that sacrifice which is offered up, as the Prophet says, "from the rising of the sun to the going down thereof"—is but a continual remembrance of Calvary. "As often as you eat this Bread and drink this Chalice, you shall shew the death of the Lord, until He comes" (I Cor., xi. 26).

Thus, while the faithful child of the Church can never stray far from the shadow of the Cross, the Church has since Septuagesima Sunday been directing his thoughts towards Calvary in an altogether special way by her holy liturgy, so that he may contemplate the death of Him who on that hallowed mount consummated our redemption. She wishes us to realize all that Calvary means—and oh! the depth of meaning, the consolation, the satisfaction of that knowledge!

"TO KNOW JESUS CHRIST AND HIM CRUCIFIED," IS THE FIRST
DUTY OF CHRISTIANS

In this day of knowledge, we boast of our accomplishments and learning, but what has become of the learning and science which St. Paul says is all-sufficient: "To know Jesus Christ and Him Crucified"? Of this knowledge, we are constrained to say, the world takes little, if any cognizance. It is indeed not altogether neglected; but it certainly does not receive the consideration that it should—not only from the world, but even from those calling themselves Christians, and hence followers of Him who upon the Cross paid the penalty of man's sin. We perhaps think now and then of the spectators at the foot of the Cross—of those who were there in sympathy with the suffering Victim and those who came to scoff and revile. Even of the latter, many were influenced in a way they could not understand and went away "striking their breasts," as the narrative relates. But the question for us is: In which class do we place ourselves? Do as we will, act as we may, we are just as really present as were those who on that first Good Friday followed the procession—some in love, some through curiosity, and too many alas! in hatred—from the judgment hall to the hill. Calvary is present today, and each one of us must take his stand with those who mocked or with those who grieved and adored the august Victim.

Passiontide has thus a special meaning for me—for me as an individual. The Church places it in her liturgy with an absolute command that it be observed; and this command affects not only her clergy, who carry out her symbolic and realistic ceremonies, but is of obligation for all her children; and this obligation must be recognized—will indeed be recognized in a practical way—by all who are solicitous of eternal salvation.

THE GREAT LESSON WHICH PASSIONTIDE TEACHES

That I may recognize it as I should, I will remember that Calvary is the supreme proof of God's love for me. For, while sin gave the occasion for this manifestation of love, it was love that brought the Son of God from heaven, clothed Him with humanity,

subjected Him to the cruelty of the Passion and nailed Him to the Cross. "I have loved you with an everlasting love," He says through the mouth of the Prophet of old, and Passiontide exemplifies that love.

And what return shall we make for this everlasting love? "Love begets love," says the proverb, and the only reason why our hearts are not burning with love for God, is that we do not bring home fully to our minds the stupendous proofs of His love. But, you may ask: "How shall I bring home to myself the manifestation of love furnished by this most appalling tragedy? It is truly so great—it has so many phases from which it may be considered—that it simply stupefies me, and I am so overwhelmed with its excesses that I cannot bring myself to realize it as I would."

The very excess of our Lord's Passion is indeed at first bewildering. Why endure so much—He, our God and Creator? It seems, if not impossible, at least a pious exaggeration that God could suffer and die—and such a death!—for me. As God, He could not suffer or die; but that He might make Calvary a reality, He became Man and still remained God, so that as God-Man He could suffer and as God-Man die. But, because of this hypostatic union of the two natures, His every act became of infinite value. Why, then, the excess of suffering? St. Augustine answers that it was because of His great love. "As He was God," says the Saint, "one tear from His eye, one sigh from His lips, one drop of His blood, would have been sufficient to redeem, not only the world, but to redeem a thousand worlds. But what was sufficient to redeem the world, was not sufficient to show His love for man. Hence, instead of paying the price by a tear or a sigh, He shed not merely one drop of His blood, but poured out the last drop; and when the spear entered His side it brought forth blood and water, to prove to man that the last drop of His Precious blood had been shed for the redemption, shed through love."

Contemplating this excess during this Passiontide, shall we not in return grant what He asks? And what does He ask? "Son, give Me your heart." Indifferent, indeed, must we be, if we give not this slight return for this wonderful manifestation of love.

HOW TO MEDITATE ON THE PASSION

In our effort to bring home to ourselves what the Passion of our Lord really means, let us not be intimidated by the thought that we cannot meditate—cannot concentrate our thoughts as we would for even a short period of time. We need not expect that we can emulate the ecstasies of the holy men and women, saints of God, who felt it so keenly that it brought to them a sorrow that was painful, even if consoling. Let us place ourselves in all simplicity before the Crucifix, and, looking upon that bleeding Victim of charity, say: "All for me; for me God made the supreme sacrifice." Then, bowing down in loving veneration, let us add from the depths of an appreciative heart: "My God, my Saviour and my all, let me, in return for this excessive manifestation of love, love you with all my heart."

Let us then try to follow the Victim in spirit throughout the whole terrible ordeal, dwelling on the Agony in the Garden, the scene in the Hall of the Highpriest (where to His other humiliations was added the denial of the one chosen to be the head of His Apostles), His appearance before the Roman Judge, the Scourging, the Crowning with Thorns and the subsequent mockery, the journey to Calvary, and finally the Crucifixion, with its three hours' agony before death came as a physical relief.

On every phase of the Passion, books have been written by those who have spent their lives in meditating on its harrowing, though consoling features. Though these books show forth the inward souls of the writers and tend to inflame the reader with the same burning reciprocal love that animated their hearts, these same holy men and women have declared that, after a lifetime of meditation, they have only begun to enter into this manifestation of love as they would. Consequently, we should not feel discouraged if our first attempts at meditation are feeble. Let us try to shake our minds free for a few moments from the distractions of the world. The mere sight of that pitiable Figure in the Crucifix should bring home to the most hardened of us the importance which God attaches to our eternal salvation, as well as the hideousness of sin. Then consider that mangled Body, that blood-stained face, that thorn-pierced brow, the torn hands and feet, and wonder what particular wound

it was that we inflicted on our God—for we also were among His executioners.

After we have thus considered with horror the true enormity of sin, we can turn our thoughts to the more consoling aspects of the Passion. "He came to save sinners—like you and me—and not the just who need not salvation." Nineteen centuries in advance, He asked His Father to forgive your sins and mine, for "they know not what they do." Even at this late hour, let us seek to realize what we do when we sin, and resolve to avoid it in future.

LET US PLACE OURSELVES BESIDE MARY

And, in taking our place this Passiontide at the foot of the Cross in loving sympathy with our Saviour, let us remember that beside us stands the one person who most nearly realized the full depths of the tragedy, and most fully entered into the spirit of the Victim. Others may have faltered, but not Mary. Disappointment, selfishness and fear made many desert their Master, but Mary is there to witness the great consummation of that life with which she was always so intimately associated. Standing beside that Mother of Sorrows, let us try to fathom the thoughts of her soul as she gazed at the mangled frame of her Son and her God. Let us ask Our Lady to give us some of her insight into the horror and malice of sin, to procure for us some slight share of that unbounded love which she bore for our tortured Saviour. Even now, as His sagging Body betrays the imminence of death, He commits us (in the person of St. John) to that Mother's care: "Son, behold thy Mother." Let us during the coming weeks avail ourselves of our glorious privilege as Mary's children, and that Mother of love will teach us to draw such salutary lessons from the Passion that, having shared Christ's sorrows, we shall also be thought worthy to share in His glorious resurrection.

PALM SUNDAY

The Things That Are to Our Peace

By HUGH F. BLUNT, LL.D.

"If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes" (Luke, xix. 42).

SYNOPSIS: Christ's entrance into Jerusalem contrasted with His leaving it a few days later to go to Calvary. Acceptance on the one hand, rejection on the other. The Jews had blinded their eyes to the real Christ.

- I. This has been the crime of history, when the heretics, who called themselves Christians and gave acclaim to Christ, rejected the real Christ and made a Christ according to their own designs.*
- II. It is the crime of the man who calls himself a Catholic, yet lives a life of sin, refusing to give to God the service He demands.*

The event which the Church commemorates today—the entrance of Christ into Jerusalem amid the glad hosannas of the multitude—is one of the most extraordinary in the life of our Lord. Had this fact not been related by the divinely inspired Evangelist, it would seem almost incredible. For, contrast the two scenes of Palm Sunday and Good Friday, and emphasize the fact that the events related took place within the space of a few days. It is the scene of light followed by the scene of darkness—the glorious morning and the starless night. Today our Lord rides royally into His beloved Jerusalem; a few days after He drags His weary body as a condemned criminal out of that same city to be nailed to the Cross. Today, hailed as a King by His people; tomorrow, clothed with a purple rag, and hailed again as a King, but this time in mockery; Hosanna, today; "Crucify Him," tomorrow.

How explain this sudden change from acceptance of His kingship to the rejection of it? The explanation is contained in an event related by St. Luke. He tells us that in that glad procession of Palm Sunday, when the multitudes spread their garments before the Lord and tore the branches from the trees to wave in salutation to Him, Christ stopped for a while in the triumphal march to gaze upon the city shining gloriously in the sunlight, and that, as He looked, He began to weep bitterly and said: "If thou also hadst

known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes." He saw that soon this glorious city was to be destroyed, although now its citizens proclaimed Him their King.

Christ had no misconception about this royal procession. He knew that He was King, but He also knew that they who were proclaiming Him King, had no conception of His real kingship. The kind of king they fancied He ought to be, was very different from the reality. They cared nothing whatever about a spiritual leader; their king should be a mighty military leader who would free them from the domination of the stranger and assure them worldly success. They were wholly material in their desires. And Christ read their hearts. He saw how farcical was this acclaim, for already He could behold the shadow of the Cross falling across the day. Now as ever, His people were ignorant of the things that were to their peace. They were absolutely blind. They were seeking peace where it never could be found. Their hearts were full of corruption. They never beheld the real Christ, since they wanted to fashion a Christ of their own designing. Hence, when they could not have a King of their own choosing, the readiness, the savage delight with which they stopped shouting hosanna, and broke forth in their bloodthirsty "Crucify Him."

REFUSAL TO SEE THE REAL CHRIST THE CRIME OF HISTORY

When our Lord wept over Jerusalem and bemoaned the fate it was bringing on itself through its blindness and hardness of heart, it was not merely the Holy City that He beheld. Jerusalem was a figure of the world. And, in all that world of His, how few they were that knew Him as He really was and as He described Himself. How tragically St. John relates in the opening of his Gospel the rejection of Christ: "The light shineth in darkness and the darkness did not comprehend it. . . . He was in the world and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not." These words are but an echo of Christ's complaint over Jerusalem: "But now they are hidden from thy eyes"—those things which He had brought for the peace of His beloved people.

It was no justification for the Jewish people to plead that they knew Him not. They should have known Him. They had the promise, they had the prophets, they had the miracles wrought by Christ, they had seen the dead come to life through His power; yet, because He was not the kind of Messiah that suited their worldly aspirations—a Messiah that would advance them in material things, a Messiah that would stop talking about sin and not interfere with their hatreds, their lusts—they deliberately closed their eyes and refused to see Him. The darkness did not comprehend the light.

And what havoc spiritual suicide has wrought in the world! All the more tragic is it when we consider the fact that the self-destroyed victims are those who have called themselves followers of Christ. Like the Jews on Palm Sunday, they fancied that they were accepting their King. But Christ to them was merely a name for the little god of self, which they had set up in the shrine of their own hearts. The Jews had been willing to follow Christ just so far—just as far as He did not interfere with their selfishness.

That has been the very crime of so-called Christians, of all the heresies that from the very beginning have sought to bring to naught the work of Christ. They have called themselves Christians, but they have the name and little else. The religious revolt of the sixteenth century, which is called the Reformation—does it not parallel the events of the first Palm Sunday? The reformers claimed enthusiasm for Christ, but eventually they set up a Christ of their own fashioning. Away with the teaching authority of the Church! Crucify Him! Away with the Holy Sacrifice of the Mass! Away with this sacrament, away with that! This law of Christ is too hard; away with it! Confession is a burden; do not bear it. It was a matter of choosing the pleasant things of Christianity and rejecting the burdens. It was so easy to wave palm-branches, but, when it came to giving to God the acclaim of clean hearts, of penance, of sacrifice, of charity, it was a very different story. They professed to accept Christ as King, but Christ would have said of them as He said of the Jews: "This people honor Me with their lips but their hearts are far from Me." And, as a consequence of that rejection of the real Christ, the world does not know the things that are to its peace.

REFUSAL TO SEE THE REAL CHRIST THE CRIME OF SOME
CATHOLICS

One of the greatest dangers to the individual soul is smug self-complacency. There is a Pharasaic tendency in all of us to thank God that we are not as the rest of men. There is little danger that we will ever admit that we are poor publicans and sinners. The Jew presumed on his election by God. He belonged to the Chosen People. No matter what happened, he would be all right. He was so superior to the ungodly heathens that surrounded him. It never entered his mind that there was a possibility that he might be ejected from the Kingdom, and the despised heathen brought in to take his place. His presumption blinded him, and led him into the pits of destruction.

Similarly there is danger for the Catholic. St. Paul stresses that danger, and asks, if God did not spare the tree, how can we be sure that He will spare the branches that have been grafted in. To have the Catholic faith is to have God's greatest gift. It is to belong in a special way to God's chosen people. But, where much is given, much is expected. Ours is not a mere Palm Sunday faith; it is not enough to call yourself a Catholic; you must be a Catholic in the full sense of the word. Yet how many Catholics are as blind as the Jews and the heretics who were willing to follow Christ to a limited degree! They will have a Christ who will give them the pleasant things of life. They will follow Him only to the point where sacrifice is demanded, and then they will blind their eyes and refuse to see Him and acknowledge Him as He really is. The Christ who orders a man to go to Mass on Sunday under penalty of eternal death, the Christ who commands absolute purity, the Christ who demands a service of honesty and charity and zeal—this is not a pleasant Christ to many Catholics. They find it an excellent thing to belong to the Church—it is a safe old Church in which to die. They fondly imagine that it will be all right at the end, and that, if they cry Lord, Lord, they will possess the Kingdom of Heaven.

But ask them to put away their sins, to do the will of God in all things, and they will at once complain how hard it is to be good, to be pure, to be honest—how hard in a word it is to be true practical Catholics. They close their eyes, they deaden their conscience,

and drink the cup of sin to the dregs. What does Christ mean to them? Nothing. They are renegade Catholics; they belong to that class that brings so much harm to religion—nominal Catholics. No better than the Jews, they have fashioned a Christ of their own design—one that will not interfere with the gratification of their passions—and this Christ of theirs that never existed they proclaim their king. They reject God, and just as surely God will one day reject them.

St. Paul had learned well the lesson of Palm Sunday. He knew that it was not enough to claim to belong to the chosen people. In season and out of season he had preached Christ, yet he did not presume on that. He tells us how he felt obliged to chastize his body and bring it into subjection, lest, while he preached to others, he himself might become a castaway. He knew that one must be a Good Friday Christian as well as a Palm Sunday one. How he would excoriate many Catholics of today, who claim Christ as their King, yet make their every act a treason to that King! And, if he and all the other saints knew the danger of losing one's soul, how can we presume?

To keep the laws of God, to be followers of Christ in every detail, to avoid sin, to be in a word practical, earnest Catholics—this is the simple way to find the things that are to our peace. There is no other way in which to show our allegiance to our King. And, if we give to Him our hearts, if we come to Him with sincere sorrow for our sins and the resolution to have no other Master but Him, then, as we hold in our hands today the blessed palm and call Christ our King, we are but uttering the prophecy of the day when we will behold Him in His Eternal Kingdom.

Recent Publications

Bolletino del XVIMO Centenario del Concilio Niceano. (Vatican Press, Rome, 1925.)

In his Secret Consistory of the 30th of last March, the Holy Father Pius XI, speaking to the Cardinals and rejoicing over the increasingly great success of the Holy Year, mentioned and emphasized another happy event for the Church in this very year: the Sixteenth Centenary of the first Œcumenical Council. This was held in Nicæa in 325. There met more than 300 Bishops of the East, who under the presidency of the Delegates of Pope Sylvester defined, against Arius and other heretics, the divinity of Jesus Christ, our Saviour, and other very important truths of faith.

In the Consistory mentioned and a few days later in his letter of April 4, 1925, addressed to Cardinal Tacci, Secretary of the Congregation for the Eastern Church, the Holy Father manifested his solemn will of celebrating and commemorating worthily the great event throughout the Catholic world, but especially in Rome, in order that Christ and St. Peter's See may be honored and the Oriental peoples may be converted.

The Holy Father's wish was heeded. Cardinal Tacci at once formed a commission composed of high prelates and prominent scholars, that by their advice and help the desired end might be attained. Meanwhile he sent a letter to all Bishops, announcing the intention of the Holy Father and exhorting them to hold a due commemoration. In the first meeting the members of the said committee decided to begin shortly the commemoration in Rome with solemn meetings and public lectures illustrative of the historical event, since His Holiness was to open celebrations with his Pontifical Mass in St. Peter's on the feast of Pentecost. The liturgical celebrations were postponed to the next autumn in order to avoid their coincidence with the Canonizations. The Committee decided to publish a *Bulletin* to give notice of everything done in Rome and elsewhere, and to print articles on the matter. Three numbers of this *Bulletin* were issued successively in last June, August and October. From these we learn the fervent collaboration and enthusiasm throughout the world, not only of the Bishops, among whom many published Pastoral Letters for the purpose, but also of the Catholic people. Solemn meetings, lectures, speeches, and especially sacred functions have been held in the intervening months in Italy, France, Spain, Belgium, Ireland, Poland, Jugo-Slavia, Germany, Austria, Hungary, Armenia and other countries of the East. Even the Anglican Church held a splendid commemoration in Westminster

Abbey on June 29 last, in the presence of some dignitaries of dissident Oriental churches and of the Anglican Primate, who made the Address.

Worthy of special mention are the memorable celebrations in Rome: viz., the meeting in the hall of the Pontifical Oriental Institution on the 29th of last May, attended by many Cardinals, when many notable speeches were given; the commemoration held by the "Giunta Centrale dell'Azione Cattolica" on the 12th of last July, in the "Sala Pio VI" under the presidency of Cardinal Tacci, at which many Prelates, learned men and people of all kinds were present; the most solemn functions celebrated by the order of the Cardinal Vicar, from the 8th to the 14th of that month, in St. John Lateran's at Rome.

To all these celebrations the Catholic Press of Italy and elsewhere added its efficacious tribute with many learned articles. Even the Anglican Press with an article by B. J. Kidd published in *The Christian East* (Vol. VI, n. 2, pp. 49-59, July, 1925) under the title "The Council of Nicæa," celebrated the historical event.

We hope that so many celebrations and prayers of the faithful throughout the Catholic World, in this Holy Year, may hasten the return of the Eastern peoples into Catholic Unity.

Along the Mission Trail. By Bruno Hagspiel, S.V.D. Volume I: In the Philippines. Volume II: In the East Indies. Price: \$1.25 each. (Mission Press, Techny, Ill.)

The Vatican Mission Exposition. A Window on the World. By John J. Considine, S.T.L. Price: \$1.40. (The Macmillan Company, New York City.)

Catholic Medical Missions. By Floyd Keeler. Price: \$2.50. (The Macmillan Co., New York City.)

The rapid growth of mission literature in recent years is a healthy sign that American Catholics are beginning to take a more serious view of their responsibilities towards the pagans that "sit in the shadow of the valley of death." This is in truth a welcome development, for a purely parochial outlook is the antithesis of Catholicism. In contrast to all the other religions of history, Christianity was commissioned by her Founder "to teach *all* nations." She can thus tolerate no national boundaries to her horizon. Catholics are of course bound to support their home church first (just as they are bound to provide first for the needs of their own family), but it is highly important for them to realize that their obligations do not end there. "If you salute your brethren only, what do you more? Do not also the heathens this?" The common excuse for failure to support the foreign missions more

effectively, is that the needs of the church at home are many and urgent. Even from the purely material standpoint, however, no view could be more shortsighted and mistaken. The more eager Catholics are for the extension of Christ's Kingdom throughout the world, the stauncher will be their support of the church at home.

For works such as those listed above there should, therefore, be a warm welcome in Catholic circles. In the two volumes of "Along the Mission Trail," Father Hagspiel has given us an intimate picture of two great missionary fields—the Philippines and the less known East Indies. The fact that he never strains for an effect, but contents himself with a lucid description of missionary conditions as he saw them during an eighteen months' visitation trip, lends a convincing force to his narrative that no rhetoric could achieve. As we read of the daily lives of the apostolic men and women who have forsaken all to extend the Kingdom, we recognize in them full brothers and sisters of the earlier evangelists to whom we ourselves owe the Faith, and our hearts are filled with a new realization of how precious a thing that Faith is to command such enthusiasm and sacrifice for its propagation. From Father Hagspiel's pages also emerges the sadder side of the picture—the appalling difficulties and handicaps under which the missionaries too commonly labor, and which often seriously impair the efficacy of their ministry. These passages are necessary to correct the all too common assumption that the unsupported enthusiasm of the missionaries can conquer the pagan world. The volume dealing with the Philippines should especially command the attention of American readers, since the United States, while improving the economic conditions of the Filipinos, is largely responsible for the introduction of the irreligious cancer which is rapidly undermining the moral stamina of the people. Father Hagspiel's pages are enlivened by descriptions of the countries visited, and of their people and peculiar customs. The volumes are very attractively printed and bound and profusely illustrated.

Father Considine's volume is broader in scope, as is suggested by its subtitle "A Window on the World." Containing a Preface written by the Most Reverend Francis Marchetti-Selvaggiani, Secretary of the Congregation of the Propaganda and President of the Vatican Exposition Committee, it may be regarded as a semi-official report of the great Mission Exposition which was sponsored by the Holy Father and held during the Holy Year. For Catholics who desire a general insight into the missionary activity of the Church in the past and present, we can imagine no better publication, nor can we imagine any work more edifying. None of us knows as much as he should about the modern heroes of the Faith, and the present volume seems to contain the irreducible minimum of missionary information that every

educated Catholic should possess. The author treats all the great missionary fields—the Americas, Africa, Asia (with special chapters for India and China), and Oceania. Seven statistical charts at the end give a clear survey of the missions of today. The illustrations, drawn from the Vatican Mission Exhibits, are exceptionally interesting and beautifully reproduced. In fact, the work is from every angle one of the most attractive volumes we have seen in a very long time. In the next printing, the publishers will no doubt correct the misstatement made on the last line of page 78 to the effect that South America is “much larger territorially than the continent to the north.”

The importance of the subject and the urgent necessity of its becoming better known lend a special value to the work compiled and edited by Mr. Floyd Keeler. In order that Catholic America may better understand the work of medical missions, Mr. Keeler gives the situation as reported by eye-witnesses supported by enlightening statistics. Having acquainted the readers with the struggles of Catholic doctors and nurses in handling an almost hopeless situation, an appeal for help is made in such a manner that it is impossible for one not to be moved.

The book, in appealing for medical aid for the missions, is indirectly helping to spread the Gospel of Christ, inasmuch as hospitals and dispensaries bring the missionary in closer contact with the people. Hearty support of the work following a better knowledge of it should be the fruits of such a book. It is attractively bound and so replete with illustrations that we wonder why it costs so little.

Uni Una. To the One God My One Soul. By Rev. Fulgence Meyer, O.F.M. (St. Anthony Monastery, Cincinnati, Ohio.)

Retreats properly made have always been a source of keen joy and spiritual delight to the fervent souls that make them. Such retreats are times when the feeling of nearness to God is ever present — intervals that unfortunately end all too soon, and that one would fain have continue forever. But the duties of life are always urgent, ever ready, it seems, to hurry from the quietude of God the souls that yearn to dwell in it. And for such souls remains only a fond recollection, clouded by the passing of days, of the happy hours which they wish were always at hand. In “Uni Una” Fr. Fulgence Meyer, O.F.M., has realized, as it were, the longing of such hearts for a worthwhile remembrance of days of retreat. He has given them a compact volume of Spiritual Conferences that make it possible to recapture the mood of their retreat. Just such lectures as are given in a retreat are found in this book: Salvation, Mortal Sin, Chastity, Charity, Perseverance, Heaven. Well written and pleasingly set forth, the work

testifies to the wide experience of the author and his high qualification for the task he has undertaken.

Books Received

Benziger Bros., New York City:

Teacher Tells a Story. Book 1. By Jerome D. Hannan, D.D. \$2.00.—*The Eucharistic Hour.* By Dom A. G. Green, O.S.B. \$1.00.—*Thoughts and Prayers about the Rosary for Little Children.* By Sisters of Notre Dame. \$0.55.—*A Short Life of Pope Pius the Tenth.* By F. A. Forbes. \$0.35.—*Compendium Sacrae Liturgiae Juxta Ritum Romanum.* By Innocentius Wapellhorst, O.F.M. Revised by P. Aurelius Bruegge, O.F.M. \$3.00.—*Religion Hour.* Book 1. By Jerome D. Hannan, D.D. \$0.21.—*In The Workshop of St. Joseph.* By Herman J. Heuser, D.D. \$2.75.

Fr. Pustet Co., New York City:

Scripture Readings for Times of Retreat. By George O'Neill, S.J., M.A.—*Opuscula Ascetica*, Vols. I, II, III. By Blessed Robert Cardinal Bellarmine, S.J. \$3.00.—*The Little Office of the Blessed Virgin Mary.* Bound in Sheepskin. \$2.00.—*Rituale Romanum Pauli V Pontificis Maximi.* Bound in Sheepskin, \$4.00.—Noldin, S.J., *Theologia Moralis.* Part III. *De Sacramentis.* 17th edition revised by A. Schmitt, S.J. \$3.50.

B. Herder Book Co., St. Louis, Mo.:

Heliand. By Otto Kunze. \$1.60.—*Das Missale im Lichte römischer Stadtgeschichte.* By Hartmann Grisar, S.J. \$2.00.—*Die Überwindung des Pessimismus.* By Helmut Fehsel. \$0.60.—*Feurige Wolke.* By Dr. Robert Linhardt. \$1.30.—*Meine Vorträge.* By Helmut Fehsel. \$0.25.—*Der kleine Herder. Nachschlagebuch über alles für alle.* Part II. \$4.25.—*That Fool Moffet.* By E. C. Scott. \$2.00.—*The Unknown Force.* By Robert Kane, S.J. \$1.20.—*Tom Smith's Conversion.* By O. R. Vassall-Phillips, C.S.S.R. \$0.40.

St. Anthony Messenger, Cincinnati, Ohio:

The Seraphic Highway. By Fulgence Meyer, O. F. M. \$1.00.

Society for the Promotion of Christian Knowledge, London:

St. Augustine on the Spirit and the Letter. By W. J. Sparrow Simpson, D.D.

The Macmillan Co., New York City:

Has the Immigrant Kept the Faith? By Gerald Shaughnessy, S.M., A.B., S.T.D. \$2.25.—*What is Faith?* By J. Gresham Machen, D.D. \$1.75.

The Methodist Book Concern, New York City:

The Methodist Year Book 1926. Edited by Oliver S. Baketel. \$0.50.

The Paulist Press, New York City:

Little Canticles of Love. By Augusta Thompson.—*The Real Presence.* By F. Mangan, S.J.—*Christian Science.* By Herbert Thurston, S.J.—*The Immaculate Conception.* By J. B. Jaggard, S.J.—*Evolution and Catholicity.* By Sir Bertram C. A. Windle, M.A., M.D., Sc.D., F.R.S.—*What The Catholic Church is and What She Teaches.* By E. R. Hull, S.J.—*The Direct Route.* By Rt. Rev. Francis C. Kelley, D.D.—*Marriage as a "Job."* By Kathleen Norris. Five cents each.

The Peter Reilly Co., Philadelphia:

Protestant Christianity. By Thomas B. Chetwood, S.J.—*Papers on Preaching.* By Rt. Rev. Msgr. Hugh T. Henry, Litt. D.

Tequi, Paris:

Pourquoi le Cœur de Jesus desire la Sainte Communion. By J. Crosnier, O. M. I. 2 francs.—*L'Etude de L'Ecriture Sainte dans les grands Seminaires.* By l'Abbé Augustine Aubry.—*Preparation à la Mort.* By R. P. Emile Bauduin. 1 fr. 50.—*Le Portrait de Notre Dame par St. François de Sales.* By Henri Lanier. 1 fr. 50.—*Ce que c'est que la Société des Prêtres de Saint-François de Sales.* By Canons Chaumont, Pangaud and Marullaz.—*Les Noms Juifs.* By Georges Massontie.

To the Reverend Clergy:

In this issue, and in the succeeding ones also, it is our intention to illustrate such examples of our work as we believe are especially distinctive, because of their conformity to the rubrics, because of their architectural soundness, or because of the beauty they display in design or craftsmanship.

Some of the subjects to be illustrated are:

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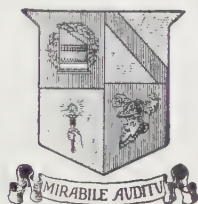
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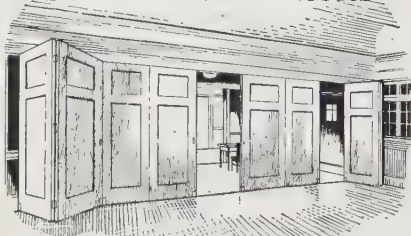
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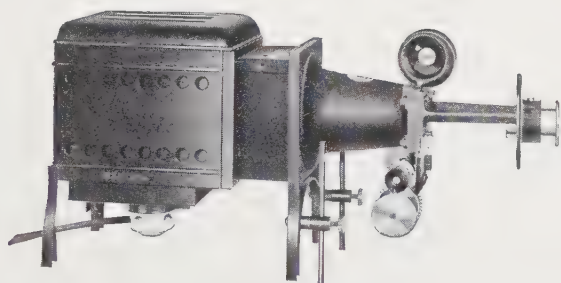
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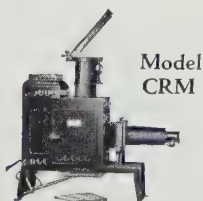
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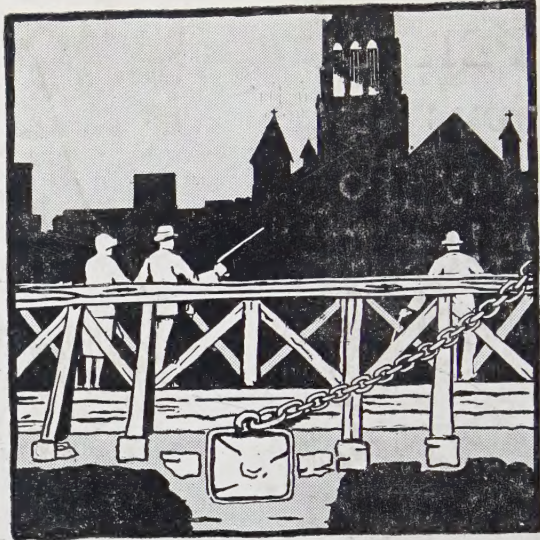
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